



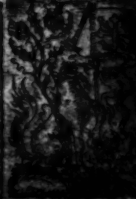
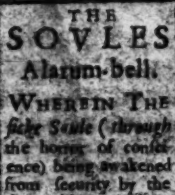
THE  
SOULES  
Alarm-bell.

WHEREIN THE  
*fieky Soule* (through  
the horror of conscience)  
being awakened  
from security by the  
sight of sinne, hath re-  
course to GOD by  
MEDITATION  
and PRAYER.

By H. Thompson.

*Watch & pray, lest ye fall  
into temptation againe.*

At London printed  
by I. Beale, 1618.



*1015-1016-1017-1018*

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TO  
THE RIGHT  
HONOURABLE  
Sir IULIVS CAESAR  
Knight, one of his Maiesties  
most Honourable Priuie  
Counsell, *Henry Thomp-*  
*son* wisheth increase  
of grace, and all spiri-  
tuall gifts by Iesus  
Christ our  
LORD.



*He chiefe and  
principal thing  
(Right Honou-  
rable) apper-  
taining to eue-*

## THE EPISTLE

rie worthy personage (which thing it is good to see that your Honour doth well consider) is to walke in the Garden of humility, whereto the high and direct way is to passe by the Gate of Vertue, whose foundation is anchored and lincked to the seare and loue of G O D. For as by the one is covered the multitude of sinnes, so by the other is obtained blessednesse, wisdom, and knowledge. Dauid that noble King and Prophet, after hee had long trauctled and passed through the Gate of Vertue, entred the faire and pleasant Garden of Humilitie; and his walking and continuance there-

## DEDICATORY,

therein so much pleased God,  
that hee saide of him by the  
mouth of his Prophet: I will  
set vp thy seede after thee  
which shall proceede out  
of thy bodie. And now  
knowing (most Honourable  
Knight) the great loue and  
affection which your Honor  
euer hath and doth beare to  
vertue and godlinesse, I was  
thereby moued the more bold-  
lie, after I had gathered to-  
gether this small-handfull of  
flowers (named The Soules  
Alarum-Bel) to dedicate  
the same to your Honour, as  
the fruite of my labours, no-  
thing doubting but that they  
shall bee acceptable vnto you,  
and shelter themselves vnder

## THE EPISTLE

your fauourable & sure protection. And I thought good to set forth a Treatise of this nature, the rather because meditation is the key that openeth to vertue and all godlines, for the encrease of vertue and godly lining, leading all them that follow it to tread in the right and true pathe, which our Sauour Christ hath prescribed vnto vs in his holy Gospell. I most humbly beseeche your Honour to accept it as my good will towards you; a shew of thankesu'nesse, but no satisfaction for the great fauours and kindneses which my friends and I haue receined from your Honour.

So

## DEDICATORY.

*So craving your honorable  
patience & pardon here-  
in, if any thing haue escaped  
me for want of knowledge or  
learning, I shall (according to  
my bounden dutie) call daile  
with my most humble and  
heartie prayers to Almighty  
G O D, that hee will finish  
that good which hee hath be-  
gunne in you; praying also for  
the prosperous preservation  
of your health and posteritie  
long to liue in honour, ioy, and  
felicitie in this World, and to  
send you in the World to  
come a ioyfull Resurrection.  
Amen.*

Your Honors to com-  
mande in all duty  
and service,

HENRY THOMPSON.

## THE EPISTLE

your fauourable & sure protection. And I thought good to set forth a Treatise of this nature, the rather because meditation is the key that openeth to vertue and all godlines, for the encrease of vertue and godly living, leading all them that follow: it to tread in the right and true pathe, which our Sauour Christ hath prescribed vnto vs in his holy Gospell. I most humbly beseeche your Honour to accept it as my good will towards you; a shew of thankfulness, but no satisfaction for the great fauours and kindnesses which my friends and I haue receiued from your Honour.

So

## DEDICATORY.

So craving your honorable patience & pardon herein, if any thing haue escaped me for want of knowledge or learning, I shall (according to my bounden dutie) call daile with my most humble and heartie prayers to Almighty GOD, that hee will finish that good which hee hath begunne in you; praying also for the prosperous preservation of your health and posteritie long to liue in honour, ioy, and felicitie in this World, and to send you in the World to come a ioyfull Resurrection.  
*Amen.*

Your Honors to com-  
mande in all duty  
and seruice,  
HENRY THOMPSON.



## The Preface to the Reader.

**R**eligious Reader, amongst other  
there bee two severall causes  
which haue instigated me to en-  
terprife and publish this worke  
of Meditation : partly because of mine  
owne exercise and commodity, for the  
health of my soule in the world to come,  
and the good ordering of my body here in  
this present troublesome Pilgrimage; and  
partly for the utility and profit of my na-  
tive Ccountrey, the advancement and be-  
nefit whereof euey Man is bound both by  
nature and conscience to studie by all  
meanes possible to the uttermost of his po-  
wer, for the true leading of the soule into  
the right path of righteousness. And for  
that purpose euey Man is bound to di-  
stribute according to the greatnes or smal-  
nesse of the Talent ministred and lent un-  
to him, bee it neuer so little, if it may any  
way profit; and see it doe not remaine in  
him



## THE PREFACE

him as dead and frustrate, but rather that it bee bestowed forth to encrease and fructifie. But gentle Reader) the manifold miseries and calamities of this our wretched Life, which are incident to our fraile flesh, being duly considered, doe enforce vs to seeke out the right way of Meditation for the comfort of our weake and oppressed soules, ouergrowne with the deluge of sinne. Now if we did rightly know the abundance of benefits which true Meditation, being poured forth to G O D in zeale of heart doth bring; wee would bee farre more industrious to find it, and being once found, and surely lodged in the secret chamber of our hearts, we would be farre more desirous to keepe it: the thoughts of our hearts are as so many spectacles to demonstrate and make apparant vnto vs the benefit, necessity, force, and vse of holy Meditation, inciting vs both to frequency and seruency therein: without which (besides many other benefits, which thereby wee either obtaine or lose) neither can Satan be resisted, nor our faith manifested, nor G O D daily honoured. There be many considerations likewise therunto mouing, as the shortnesse of our life, (which is but a span) and the vanity thereof, the sudden-  
nesse

## THE PREFACE

nesse of Christs conming in a moment, the  
strict and fearefull account that must bee  
rendered at the day of his appearance for  
our leude, vngodly, vucharitable, and un-  
christian liuing and behauiour. And be-  
cause holy Meditation is a mourning and  
desire of the Spirit to God for that which  
is lacking. (euen as the sicke man sorrow-  
eth for his health) whereby being reconcil-  
led to God by faith, he may enioy the thing  
he doth expect and craue, or hath need of:  
In what a desperate danger may wee bee  
thought to bee in, if wee shall shew our  
selues slacke or carelesse in this so auaila-  
ble a dutie? Let vs therefore meditate in  
all places, and at all times, calling to mind  
the largenesse of Gods gracious loue, and  
his louing kindnesse in Christ Iesus our Sa-  
uiour, who biddeth vs aske, and it shall be  
giuen, knocke and it shall be opened: And  
whensoeuer thou art burthened or oppres-  
sed with thy sinnes, or any other misery,  
or calamity in the world, vse godly and  
holy meditation, and be thou then fully as-  
sured, the Lord will offer himselfe to be  
reconciled to thee, if thou thy selfe be rea-  
die and faithfull to call for the same at  
his hands. To the furthering whereof, and  
(as it were) the tracing a path thereto,  
consi-

## TO THE READER.

consider that life it selfe is but the harbinger of death, and we liue to die. GOD that numbred the haire of our head, hath numbred our yeeres also, which we cannot passe, whether in middle age, or in old age, or in Infancy; when, and where, and how, we know not: for the issue of death is in the hands of God. Our end and finall dissolution is therefore concealed from vs, because we should be alwayes meditating, and prepared for our end, and thinke euery moment upon death, which is the ende of all flesh. David teacheth vs to looke backe into our liues by holy meditation, whereby wee may learne to redeeme the time by timely repentance, Psal. 90. As a Bird guideth her flight with her traine, so the life of man is best directed by a continuall meditating recourse vnto his ende. Here (good Reader) is both the manner & the method, the forme & the fashon how to meditate, and what to meditate, as time and necessity shall require, with a requisite regard and serious consideration, that our holy meditations may bee the more gracions in the eyes of God, and successfull in our desires and occasions, that God may blesse both them and vs with an happy Earneest in this World, of the eternity in the

## THE PREFACE &c.

the World to come; whether by his blessed will so prospering this intended meanes, that it may be able to bring vs to the blessed Plauen of rest and endlesse ioy. The Lord of life and death (in whose hands is the breath of euery liuing thing) so direct vs, that wee may learne to number our dayes, that wee may run out the short race of our sinfull Pilgrimage in godlinesse of holy meditation, with much patience, looking to Christ Iesus the Author and finisher of our faith; that when we shall haue finished these dayes of sinne, wee may be translated to a better life in the Kingdome of Glory, which G O D hath purchased to vs in the blood-shedding of his beloued Sonne. To whom with the Father and the Holy Ghost, be rendered all glory, maiesty, power, and dominion, now & euer. Amen.

Thine in the Lord,

Henry Thompson.

*What the Soule loseth by mortall sinne,*

**T**He grace of the Holy Ghost:  
The friendship and familiaritie  
with God.

All mortall vertues infused, and of  
Gods Spirit.

The inheritance of the Kingdome of  
Heauen.

The portion of Gods children, and  
patrenage of his Fatherly prouidence  
which he hath ouer the iust.

The peace and quiernesse of a good  
and cleere conscience.

*What misery the Soule gaineth by  
mortall sinne,*

**C**ondemnation to eternall paine,  
to bee quite cancelled out of  
the Booke of life.

To become of the childe of God the  
thrall of the Diuell.

To bee changed from the Temple of  
the Holy Ghost, into a denne of  
theenes, a nest of vipers, a sinke of  
corruption.

*How*

*How a Soule is prepared to Iustification by degrees.*

Faith setteth before our eyes, God is a iust Iudge, } Angry with the bad:  
Mercifull to the repentant.

Of this Faith by the gift of Gods Spirit ariseth a feare by cōsideratiō of } Gods Iustice, and  
Our owne sinnes.

This feare is comforted by hope groundedin } Gods mercie, and  
The goodnes of Christ.

Of this hope ariseth loue and charitie vnto Christ: } For louing vs without desert.  
Redeeming vs with so much loue.

Of this loue followes sorrowe for offending Christ, of whom we haue been so mercifully } Created,  
Redeemed,  
Sanctified,  
and called to his Faith,

Of this sorrow ariseth a firme purpose to a- } GOD aboue all  
uoid all sinne, which } things detesteth:  
The Diuall aboue  
all things desireth:  
And aboue all things hurteth the soule.



# THE SOVLES

## Alarum Bell.

### CHAP. I.

*That GOD his beginning was  
without beginning, and is,  
and shall bee euer without  
end.*

**T**Here was euer-  
more a *Thing*  
being, and that  
*Thing* that was  
euer before all  
other things, must needs be  
without beginning; and  
must be the first *Maker*, and  
B the

Exo. 3. 14.

Ioh. 8. 58.

Ioh. 1. 2. 3.

4.

the first *Cause* of all things, which hath no maker, nor *no* cause out of whom as out of the verie fountaine, and will of all causes, euey thing taketh his being. So that *Thing* which was *first* being, must needes bee the cause and foundation of all things, and of all beings; and that *First cause* or *Maker* is among all people called God. Then sith God is the first cause of euey thing, and the first principall cause of the being of euey thing, it requireth that there bee in him such a being that it must bee the most perfect, most substantiall being, and the most sure being, that is, or can bee, which shall neuer haue end. For if it shall haue an end, it is not the most perfect.



fect, most substantiall, and most sure being; for it must bee such a being, which excludeth euery imperfection, that soonest tendeth to *Not being*. There is no time past in which hee was not; no time present in which he is not; nor no time to come, in which he shall not bee. So that of necessity it followeth, that his being was euer without beginning, and is, and shall bee euer without end; therefore conueniently God is called Omnipotent, as being of most power and might. Then sith God is the cause of all things, and euery thing taketh his effect by God, and commeth of God, as of his first cause, (and euery thing that taketh any effect hath neede of the

Gen. I. 1.

Pro. 8. 22.

Iohn. I.

1.3.3.4.

A&amp; 114.

24.

Ephes. 1

11.

Gen. 1.7.

cause. for without the-cause  
the effect could neuer haue  
been.) Therefore it must  
follow that euery thing  
hath neede of God, and that  
God hath neede of nothing.  
And likewise that thing that  
hath no life, nor neuer had  
life, may not by his owne  
power make a thing to haue  
life. But wee see in this  
world man & beast to haue  
life; which life proceeded  
and came first from that  
Creator which is very life,  
& in whom first must needs  
bee life. Then sith God is  
first Creator and causer of  
euery thing which hath life:  
it followeth, that in him  
there was euer a life. And  
(as I haue said before) be-  
cause the being of God is  
the first being and cause of  
the

the being of euery thing, & the most perfect, most substantiall, and most sure being; and because that thing which hath being and life also, is more worthy then that thing which hath but being onely; as the trees & herbes which haue a quicknesse of life whereby they grow and increase, haue a more noble and worthy being, then a dead stocke or a dead stone, which grow not: and as the brute beast which hath a life sensitiue, and power to moue it selfe, and memory hath a more noble and worthy being, then the Tree, or herbe which hath but quickning and growing, without power to moue, or memory: and also as the being of man, which

hath both life sensitiue, power to moue, memory and vnderstanding, hath a more worthy being then the brute beast, which hath but life sensitiue, power to moue and memory, without vnderstanding: so it must needs follow that vnderstanding is the cause of the most worthy being. And sith that God hath the most noble and worthy being that can bee, it must needs follow, that in God there must bee knowledge and vnderstanding; and that the same being of God must bee with the same knowledge and vnderstanding. And then if the being of God (as I haue proued before) be without beeginning and ending, eternall, infinite, with-

without measure; and his being is, and hath been euer most perfect: and as hee himselfe may bee himselfe, so may he himselfe vnderstand himselfe, so that his being cannot bee seuered from his knowledge and vnderstanding, nor his knowledge and vnderstanding seuered from his being; it must follow that hee vnderstandeth all, & knoweth every thing that was, is, or shalbe; and euery mans thought, and deede done, or to be done in the world, is present to his knowledge. For the eternall essence of God, which must excell all other beings, hath in it selfe such a nobilitie, that it comprehendeth all the whole plenty of life together, and

knitteth time past, and time to come with the time present: and nothing is to God past or to come, but all things are to him present. For if any thing were to him newly knowen, then God had not all perfect knowledge in him as the beginning; and so there should bee in God some mutability and change, and augmentation of knowledge: And because hee had euer most perfect being and most perfect knowledge, and his knowledge cannot bee separated from his being (as I haue proued before) it must needs follow that God knew all things euer, and euery thing was euer, is, and shall bee to him present.

*. What*

## CHAP. II.

*What the Soule is.*

There is a three-fold soule; that is to say, a soule Vegetatiue, Sensitiue, and Intellectiue; a soule vegetatiue is that life that is in Plantes, Trees, Grasse, Herbes or fruits, which do grow. A soule sensitiue is that life, which is in a brute beast; which occupieth, & vseth the five senses, such as are the taste, the smelling, the hearing, the sight, and touching, but lacketh reason and vnderstanding; as is a horse, a cowe, a bird, a fish, and such like. But a soule intellectuall is a spiritual substance, created inuisible, most like to the immortall

Gen. 2. 9.

By God.

Gen. 1. 27

Epicl. 4.

2.

God, hauing no other image or figure, but only of his creator; and hath a liuely power and vnderstanding to know good from euill, and right from wrong; & man is that Creature, to whom GOD hath giuen this soule Intellectiue. Now because man hath growing. as plants and herbes haue he is therefore called liuely; and because he hath the vse of the fiue senses as brute beastes haue therefore hee is called *Sensible*. and because hee hath reason and vnderstanding, therefore hee is called *Reasonable*. A man then is nothing else but a liuely, sensible, and reasonable creature. For the body and the reasonable soule ioyned together, doe make a man.

There-



Therefore there is no Creature of God in earth, that hath any knowledge and reason how to do honour to God, saue onely man; so that God will by his goodnesse and mercy reward man for his good deeds, and by his Iustice punish him for his offences, and euill deeds. For the soule of man is immortall and shall neuer dye. For no incorporeal substance created by God, shall euer haue end. Which thus is proued; the soule must needs be made of somewhat, or else of nothing: but there can bee nothing named, of the which it is made; for if it be made of any other meane thing, or things, then must it bee made of part of it selfe, which so gathered together

Mat. 25.

ther maketh the whole soule, or else it is made of some matter with some forme and fashion added thereto: but it is not made of parts gathered together, for the soule hath no parts, nor cannot be deuided; neither is it made of any other matter; for euery thing that is made of any matter and forme, may bee resolved vnto the same matter, whereof it was first made, when the forme or fashion is broken or destroyed, as an Image, an house, a cup, & such like. And therefore sith that the soule of man cannot bee resolved to any such matter whereof it is made, because it is a simple substance of it selfe, *ergo* it is made of no matter. Then if it be neither made

made of part of it selfe, neither of any matter, it hath no meane cause of it creation and being; and as it must needs be immediatly made of God, which is infinite, so consequently it followeth, that the soule of man must needs bee infinite, incorruptible, and immortall, and doth liue after it is separated from the body, either in ioy, or paine. And as touching the being of the soule after it is separated from the body, it is not circumscribed in any place. For a naturall place is the vtter and extreame terme or part, and hollow *superficies* of a body, containing another body within it: & a superficies is that, which hath but length and breadth, and no manner

Gen. 1. 26.

of

of thicknesse: for if it haue length breadth, and thicknesse, then it is a body. So that euery thing that I see, which is the object of my sight, and whereupon my sight doth rest, not considering the thicknesse, is called a superficies; & to the vtter part of euery bodily thing that I do see, is called the Superficies, because I do see the length & breadth thereof, but not the thicknesse. As by example; a Tun is called by comon people the place of the wine, because it containeth the wine within it: and so that hollow superficies of the tunne is the very naturall place of the wine; and such a naturall place doth containe within it alwaies a corporall substance

stance, and a bodily thing. Therefore the soule can neuer bee contained in any natural place, because it is no corporall substance, but a spirituall which doth occupy no place, no more then the thought or minde doth, which occupieth no place. Also vnderstand thou, that there bee two kind of things which haue being: the one is a reall thing, and the other is a rationall. A reall thing is that, which is perceived by the Organs and Instruments of the five wits; as that thing which may be seene, heard, tasted, felt, or smelled. But rationall things are those, which bee not perceived by the five witts, but onely bee perceived by reason; and they bee things

things incorporeall, as loue, charity, meeknesse, abstinence, pride, malice, sloth, and such other. Furthermore of places; there bee three diuersities. One is a place *Continentine*, another is a place *Limitatiue*, and the third a place *Operatiue*. A place *Continentine* is that, wherein reall things, as bodies, images, and figures be contained; as the Tunne wherein the wine is contained. A place *Limitatiue* is, where things incorporeal bee limited to bee; as the proper place limitatiue for loue, is that thing which is loued; and that thing which is so loued is the place limited for that to bee, and there the loue is in his place limitatiue: which place limitatiue

tiue of loue cannot bee euer certaine, but mutable: and because loue may bee at once in diuers things, therefore loue may bee in diuers places limitatiue at one time. A place *operative* is that place where the operation of the thing is; because wee see that the maruailous operation of God is that maruailous swift mouing of the heauenly Spheares and bodies aboue, which do appeare to vs; therefore wee say that the place where God is, is heauen: so that where so euer the operation of God appeareth, there is the place operative, and there is God. And thus to conclude, God hath ordained a place of ioy, & a place of paine, where euery mans soule

Gen.1.8

soule shall be rewarded according to his desarts.

CHAP. III.

*Of the Body.*

**A** BODY hath length, breadth, & thicknesse; a man is nothing else but a liuely body, sensible, & reasonable; which man hath five wittes or senses, hearing, feeling, seeing, smelling, and tasting; and these senses are devided into Animall, and Rationall. The Animall senses bee diffused throughout all the members of man, such as bee, seeing, hearing, smelling, &c. And all these are common to vs, with brute beasts. The Rationall faculties consist in reason, which doth make a man a reason-

Gen. I. 28.

29.



reasonable Creature, who  
by reason may rule vnrea-  
sonable beasts, & all things  
being vnder his dominion.

### CHAP. IIII.

*Of earthly pleasures, and the  
vanity thereof.*

*Of the comfort and commo-  
ditie which man reapes, in and  
by knowing himselfe.*

*Of the shortnesse, frailty, and  
miseries of mans life:*

*With a remembrance of death,  
and meditation thereof.*

**T**HE way to bal-  
lance our selues  
and our desires  
is, to know our  
selues first, then to know  
God, and to fixe our whole  
hope, confidence, and desire  
in

in him, who is the true fountaine and well spring of all happinesse and content; within the compasse of whose mighty Protection we are no longer his, then while wee walke within the boundes of his gracious directions. Miserable are those and most wretched, that wander and runne astray out of the armes, and safegard of his omnipotencie. If the Lord should forget vs, as wee forget him; nay, if he should not remember vs sinfull Creatures a thousand times ere wee remember him once, and keep vs in, wee should daily and howrely wander out of the right way, and perish therein. But his mercy and goodness is aboue al his works;  
and

and his grezt benefites are  
so generally extended, that  
the wicked haue their por-  
tion therein, as well as the  
godly: his enemies, as well  
as his friends. If the Lord  
should reuenge our iniuries  
and ingratitude, which wee  
commit in contemning his  
will and Commandements,  
and deale with vs as wee  
deale one with another:  
what would, or should be-  
come of vs then? Nothing  
but woe, and meere confu-  
sion. O let vs therefore  
learne from him which is  
the true patterne of all  
goodnesse and consolation,  
in some poore measure to  
be like vnto our Lord and  
Maister Christ Iesus,  
from whence we deriue our  
name & are called Christi-  
ans.

ans. Let vs whose Image wee carry stamped by the fingers of his owne hands, let vs bee not onely shadowes but bodies mouing after his steppes that is our head; let vs walke heere on earth as good Christians, whereby we may shew the wicked a patterne of good life, to imitate such humility and sobrietie as our Lord Iesus Christ the true and liuely patterne of all goodnesse and pietie hath walked before vs: the print of whose blessed feete wee daily looke on with our eyes, and consider in our heartes with ioy and comfort. If wee will be his Disciples, wee must take vp his Crosse and follow him, making it our glory, that  
are

are the people of his pasture, and the sheepe of his handes : who neuertheless in simple sight grasing on the mountaines, are either fleeced of the shearer, growne into weoll : or snatched vp by the butcher, growne into flesh : and the water of affliction being wrung vnto vs out of a full cup, wee be exposed to the shame of the world, and the windes still beate on our sayles, and our liues bound vp in vexation and sorrow, whilest the wicked like the bramble in confidence of their shadow, dare challenge to be Kings over the Forrest. And though they sayle calmely as in the Hauen : and their breastes are full of milke as IOBE speaketh, and their bones of

Iudg. 9. 15.

Iob 21. 26.

of marrow; and though with DAVID in the 73, PSALME wherein the property of the wicked is liuely set forth, (how they come not to misfortunes like other folke; neither are they plagued like other men; their eyes swell with fatnesse, and they do euen what they liste) yet let vs take comfort to our selues, & stay our soules on the anchor of his prouidēce, as the same Prophet did; although in the consideration of his chastisement all the day long, & euery morning, yet the prosperity of the wicked, hee confessed & said: My feete had almost slipt, yea and I had sayd as they, vntill I went into the Sanctuary of God: then vnderstood I the end of these men

men; namely, how thou settest them in slippery places, and castest them downe, and destroyest them; how suddenly they come to a fearefull end. So, when death shall make vs both euen with the Earth, here is our comfort: The graue shall bee to vs as a folde till our Shepheard come, and to them a shambles vntill the destroyer of their soules shall receiue an endlesse commission to torment them. Therefore neither the pleasures of this life, nor health, wealth, or liberty, are at the best, but candied wormewood that delighteth the taste, but destroyeth the stomacke; without a true and sanctified vse therein, that makes those happy and blessed that haue  
C them:

them: for with all the goodly branches of delectation & pleasure they cast (if their Tree answer not with fruit) the leaues will not protect it from the fire. Cursed is he that is blessed in this world, to be cursed in the world to come: Here we haue the eloquence of the flesh to perswade vs, the inticements of the diuell to allure vs, the company of the wicked to associate vs: All these, to diuert our course from the place whither we are going, and the World with her inticements to traine vs furthest from what wee seeke; and the pride of our life to perswade vs for trifles to forgoe the interest wee haue in heauen, and our branched corruption euery way ready  
to



to set vs forward, being ambitious like *Adam*; who if he may be as God, there is no command can restrain him: vaine-glorious like *E-sau*, who if hee may haue a traine of men at his heeles, will soone digest the losse of his birth-right: and so byvsury if our bags may thereby be made fuller; the word of God shall not restrain vs from it. If the sonnes of men shall take the diuell at his word, which the Sonne of God did not, when the diuell tempted him and shewed him all the Kingdomes of the Earth, and the glory thereof: All these will I giue thee, if thou wilt fall downe and worship me; and for the glory of the world which he shall shew, and cannot giue,

Gen 3.5.

Gen.33.1.

shal fall downe and worship him. If he shew honors, preferment, pleasure, riches, saying, as this, I will giue thee: though the minions and louers of the world, that seeke for their heauen vpon earth, shal be ready to betray their soules, as *Indas* betraied *Christ*, with his (*Haile Master,*) shal bee ready to embrace him, to serue him, to serue themselves; yet with the Sonne of God after his fasting, be thou so strong in thy strength, as he was in his weaknesse, to bid him depart, and say him, *Nay*. It is but a bitter recompence to buy the pleasures at so deare a rate, as at the price of the soule in euerlasting confusion: for our life is short and fading, and but the length of

Matt. 16.

, 30.

a shanne; and if thou thinke it more, take the Counters into thy hands, and see what reckoning thou canst make of it. What is past, grieues thee with the remembrance thereof, because so much of thy time is spent; what is present, burdeneth thee with the weight thereof, because in sweat and soare study and trauell, thou doest waste thy time: what is to come, troubleth thee with the vncertainty of it, lest the graue do swallow thee before thou see it. Yea, make thine account as thou oughtest, and thou shalt find it swifter then the Weauers shuttle, *Iob 7. 6*: and speedier then a post on the wings of the wind, *Iob 9. 25*. Then in consideration of this, and what-

soeuer hath bene spoken to the vnclothing of our nakednesse, and humbling vs before God, to the pulling off our robes of leuity and lightnesse, and the preparing our bodies to the graue, and our soules to this insuing exercise of holy meditation, to the daunting of all flesh. All must come, and the houre may be neere, but it cannot be farre off; and howsoeuer wee forget it, it will bee sure to remember vs. Therefore let vs know, that here as Pilgrimes and strangers wee wander, hauing no abiding City; but wee seeke for one to come: But wee must not seeke to find it here, nor suffer the vaine applause of the world, and the vainer conceit of our selues to make vs  
for-

forget where wee liue; remembering that wee are of our selues but as trees turned vpwards, hauing no sap from the Earth, but refreshed and moistened with the dew of Heauen. Let vs so prouide for our iourney, that wee misse not the City wee seeke for: Let vs so runne our race, that we obtaine the victorie and reward we runne for; and therefore if thou expect in thy labour blessing, in thy peace continuance, in affliction comfort, in thy death triumph, in thy iudgement ioy; respect in thy life, sobriety in thy calling, honesty in thy pleasures, iudgement in thy sorrowes, in thy life religion. If God be not with thee to direct thee that thou stray not, to correct

thee that thou presume not,  
to sustaine thee that thou fa-  
mish not, to pardon thee that  
thou despaire not, to support  
thee that thou stumble not,  
to strengthen thee that thou  
fall not, and to sanctifie thee  
that thou sinne not, and to  
glorifie thee that thou pe-  
rish not. If the Lord thorow-  
out the whole course of thy  
life, and in thy death be not  
present and powerfull to  
thee, thou faintest in the one,  
and failest in the other, and  
desperation enuironeth thee  
on euery side: for where the  
Lord keepeth not, watcheth  
not, but turneth away his  
face, all the miseries in the  
World then will lay their  
siege. Therefore to him let  
vs day and night send vp our  
supplications and prayers  
vnfai-

vnfainedly without ceasing,  
like incense into the aire;  
whereby that mercifull and  
louing Sauour of mankind  
may continue his goodnesse  
towards vs, and giue vs that  
what we want, to support vs  
by his grace, to direct vs by  
his Spirit, and so leade vs  
thorowe this exemplarie  
World of sinne and wicked-  
nesse, with our eyes so loo-  
king forward fixed on him,  
that we let not temptations  
in at their windowes; so cap-  
tiuating our desires vnto  
the omnipotency of his Ma-  
iesties will that with *Lot* we  
may be righteous in a City,  
in a World of vncleannesse;  
that so wee may saue our  
soules at the last, though we  
lose all the vaine pleasures  
in the World besides. The

[ losse of a soule would more reioice Sathan, then he sorroweth for the damnation of his owne; but Christ our louing Sauour, he being our onely and chiefe Precursor into Heauen, euen vnto his last breath, being not vnmindfull of his little flocke, did as *Abraham* vnto *Isaacke*, as *David* vnto *Salomon*, as *Tobias* vnto his son, bequeathed vnto his a few small houres before his glorification, his best and principall legacy being eternall life; confirming it vnto them in his last and latest prayer made for his Apostles: This is life eternall, that we know thee to bee the onely very God without beginning or ending, and whom thou hast sent Iesus Christ. That wee know



know him, who he is, and what he is. 1 Who he is, even the principall and singular essence, from whom, and by whom, all things were created, all things are preserved, all things shall be dissolved. 2 What hee is; great in wisdom, and therefore knoweth; powerfull in strength, and therefore can; plentiful in loue, and therefore will crowne those which hee knoweth; and know those euerlastingly which hee loueth; and loue those most tenderly which know and acknowledge him. By his knowledge he will rule, by his strength defend, by his loue embrace all that know and acknowledge him; that *know him* after a long and earnest seeking him, and *ac-*  
*know-*

Rom. 11.

*knowledge him* by a most gracious and happy finding him : seeking him among their miseries , finding him in his mercies ; seeking him in the croud and preasse of their sinnes , finding him in the top of his Crosse ; seeking *Him* in finding *our selues*, finding him in seeking our selues. As wee desire to know and find *God*, so wee must endeavour by all means possible to know and seeke out *our selues*, and make a true inquisition about our selues, before wee can attaine and reach vnto the right knowledge of him that made vs.

For God, being (as he is) without beginning and ending, and not subiect to definition or Description, must

must be shadowed *per posteriora*, because hee hath not *priora*; he being *primum principium*, the primary cause & principall ground of euery principle, yea that *principium principiorum*, that illimited, wonderfull, and vnssearchable *Alpha* must bee comprehended and knowne by his effects. It is meere dotage in Philosophie to search out causes of Principles: when they are Principles, they haue not precedent causes; and therefore those things that borrow not their prooffe & demonstration from fore-running causes, their brightnesse and luster must appeare by their effects.

Since then God in regard of his being, which is without

Apoc. i.

out ending, is incomprehensible and void of all demonstration, mans frailtie must labour to know him by his effects and works. For the inuisible wisdom of God is scene by the creation of the world; and if in any creature the perfect Art of Gods omnipotencie may be comprehended, it is in nothing more then in man, vpon whom he hath set the stampe of his owne image. Man therefore must know him & giue him that due reuerence of honor which pertains to the omnipotencie of his Maiestie; for in knowing God, man knowes himselfe, as being his workmanship. Therefore wee ought to loue and know him as our Maker, Creator, & Redeemer. First  
know

know thy selfe with the eye  
of experience, & then know  
God with the eye of con-  
templation; first know thy  
selfe poore in miserie, and  
then know God rich in mer-  
cie; first know thy selfe gro-  
ning, and backe broken vn-  
der the burthen of sinne; and  
then know God easing and  
refreshing thee thus laden :  
first know thy selfe Deaths  
free-hold & possession, and  
then know God the breaker  
and bruser of the Serpents  
head: first know thy selfe to  
bee the weake subiect of all  
mortalitie, and then know  
God in the donation of his  
Spirit, the earnest-penny of  
mans immortalitie. Man  
must know that hee is no  
long liuing creature, & that  
as soone as he is borne he is  
coupled

coupled with famine, with thirst, with heat, with cold, and many more infirmities. And for his death, hee may bee compared to snowe, quickly come, and as quickly gone: or like to a rose, at morning faire, at evening withered. Therefore seeing wee are so suddenly gone, here to day, to morrow vanished; man must first know from whence he is, and then let him blush for shame; secondly, where hee is, & then lament with grones; thirdly, whither he will, and then tremble with feare. At his naked natiuity hee laments with crying at his worldly entertainment, & trembles with feare for his doubtfull end, what shall become of him. O let man blush for shame

shame; he is flesh; and therefore farre from God; let him lament with grones that he is in the world, for therefore is he wide of heauen; let him tremble with feare that hee must die, hee being obuious to the iawes of hell. To bee briefe, man must know himselfe aright both within and without, behinde & before, and on all sides, before his peruerse and ouerthwart nature will know the right way to follow God in his steps. But on the contrary, man is prone to euill, and to the sweet and pleasing remembrance of that which is bad; on this side lacke of patience in aduersitie, on that side too much pride and haughtinesse in prosperitie: nay what vice is it that  
man

man wants ? on euery side wounds , and nothing but wounds imprinted & stamped in his soule and fraile flesh by the custome of sin : yet vpon his repentance hee shall finde God aboute him powerfull , beneathe him plentiful, before him watchfull , behinde him wonderfull ; on this side bountifull, on that side carefull, and on euery side mercifull ; mercifull in forgetting , mercifull in forgiuing our finnes, and the onely pathway to perfection.

*Heraclitus*, a Heathen in superstition , a Philosopher in profession , on a time triumphing as it were with himselfe how hee had spent the day , cried out with a loud voice , The honour of the



the well-spent day is this; *I haue sought my selfe*, which of all knowledge (next to God) is most necessary: for man in knowing himselfe, knowes God. It is an hard thing to be tongue-tide in secrecy, to dispose the time rightly, or to suffer iniuries patientlie; it is an hard thing to tolerate aduersity with quietnesse, and as hard a thing it is to bee a good Man. The hardest lesson that a man can learne, is to know himselfe: what is the stile of Mastership in Arts, if a man perfectly knowes not himselfe? Knowledge puffeth vp, but selfe-knowledge pulleth downe. Knowledge is so far wide of true knowledge, that in ignorance of God it crieth with *Pharaoh, Exo. 5.*

But

But selfe-knowledge plunged in the depth of its owne knowledge, aspireth to know the true knowledge of God. *Exod. 18. Isbro* confesseth the Lord is greater then all Gods. Knowledge mounteth vpon the wings of pride, boasteth with *Lucifer*; I will make the starres my foote-stoole: But selfe-knowledge couered with the veile of humilitie, falleth downe with *Iob*, and worshipping knowledge. But selfe knowledge is not hasty in pace, nor *multiloquious* in words; keeping time in going, and obseruing a meane in speaking, and at once breakes vp the chest of his heart vnto the Lord for his mercifull fauour herein. *Aristotle* by nature coueted knowv-

knowledge and that itching desire of *Eue* as soone as she was out of the shell, testifieth no lesse: for the hope of much knowledge shee lost her selfe in ignorance, swallowing as shee thought the bait of knowledg, which turned in the end to the bane of ignorāce. Yet if knowledge suffer a difference, and men beare more then an indifferent minde vnto it, there is none more pleasing, none more profitable then this selfe-knowledge; pleasing in respect of God, profitable in respect of man. *Gen. 28.* It is the ladder of *Iacob* that reacheth from earth to Heauen, that Geometricall square that squareth out Man at a span length; and then measureth God the *Alpha* and *Omega*,

Psal. 39.

Ioh. 10.

Mat. 27.

*Omega*, vvhich filleth Hea-  
 uen and Earth: that Arith-  
 meticall Calendar of Mans  
 age, that first declareth his  
 time to be three score yeeres  
 and ten; and then vwith *Mo-  
 ses* ascendeth the Mount to  
 take a survey of Gods eter-  
 nitie. The deeper Man vva-  
 deth into the selfe-knowv-  
 ledge, the nearer he shall ar-  
 riue to God himselfe. It shall  
 bee more then *Thomas* his  
*Credo*, to conceiue God in-  
 wardly, then to thrust thy  
 finger into his side; it shall  
 be more then the *Centurions*  
 testimonie to acknowledge  
 him in thy heart, then before  
 the multitude to confesse  
 him vwith the lippes; it shall  
 be more then *Simeons Nunc  
 Dimittis*, to take hold of  
 him in a troubled spirit, then  
 to

Iohn 14.

to imbrace his infancie in the flesh; it shall bee more then *Philips* sufficient, to view him in thy selfe, then to behold him in the heauens. Looke not on the superficies and outside of thy selfe, saith the Poet; but rather let thy conscience bee thy looking-glasse, whereby thou maiest dresse and attire thy selfe fit for heauen; that will tel thee how to get the wedding robe by innocencie of life; that wil teach thee how to put it on by a liuely faith; that will tell thee what his progenitors haue been; that will teach thee what thy state is now; that will tell the histories of *Adam*; that will tell the lessons of thy selfe; that will tell thee that *Adam* brought sinne into the

the world; that will tell thee therefore how thou maist study the law of God: we must study it because it is a school master to bring vs vnto Christ; and there like a true Naturalist, shalt thou finde the causes of thy sinne hanging vpon record; and there like a true Historian, reade what others haue done before thee, & how thou maiest study the Law by reading it with a glosse of the Gospell, is because the Gospell is a true interpretation of saluation: briefly, that will tell thee how thou wast borne vnder infestuous Planets; this will teach thee how thou must bee borne againe vnder that Prince of Planets the Sunne of righteousness, *Iob. 3.* Defend thy selfe

selfe from that which will not teach thee law, and learn true & perfect knowledge of God, whereby thou maiest betake thy selfe wholly vnto him, that hee may betake himselfe wholly vnto thee; and that thou maiest strue to be bathed in the remission of sinnes, rather then to be drenched in the sea of desperation. Man and his waies are sinfull, therefore let vs call vpon God, & still pray vnto him being our Sauiour and mercifull Redeemer: it is no shame to bee sorrowfull, or to cry to God for the forgiuenesse of our sinnes: it is no reproach to beg Gods mercies; or hurt to vs to pray his Maiestie to be mercifull in the remission and forgiuenesse of our sins:

D

it

it is no discredit to confesse our faults vnto God, and to tell him we are miserable & wretched sinners. This is the means to quench the extremity of thirsty sinne and to obtaine a refreshing cup, with a beaten breast, and broken heart to cry vnto God, to be a mercifull father vnto vs, and to giue vs remission of all our sinnes. If lamentable pictures & wo- full tales carry their force with them to inforce teares from the hearers and beholders eyes; then cannot wee but turne prodigall in tears, when wee behold this lively counterfet of sorrow, where euery colour hath a speaking grieve, euery grieve a mourning tongue to extort and wring teares from the behol-



beholders eyes. *Jacob* did Gen.37.  
neuer rent his garment in so  
many peeces for the losse of  
*Ioseph*, as the true penitent  
sinner doth his soule for the  
burthen of his sinnes, laying  
them vpon the racke of re-  
pentance & stretching them  
from earth to heauen, from  
himselfe to God. *Agar* be-  
ing turned out of her ma- Gen.21.  
sters house, made her eyes  
the plaintifes of true contri-  
tion to her solitary wan-  
dring : but the penitent in  
heart being turned out of  
his masters fauour, makes  
his hand his heart, his eyes  
his tongue, and all labour to  
lessen the grieve of his dis-  
ease, with a true sorrowfull  
remorse : his hands like the  
bellowes blow the fire of  
contrition to his heart; his  
D 2 heart

heart like a limbecke distil-  
 leth the soueraigne water of  
 repentance into his eyes,  
 who (like full cesterne) not  
 being able to look vpward,  
 returne their streams backe  
 vnto the heart; that being o-  
 uercharged, driues the floud  
 of his affection to his tong;  
 his tongue like *Aarons* cen-  
 ser, conuayes the sweet per-  
 fume of his precious distil-  
 lation into the presence of  
 God himselfe. And as the  
 Angels celebrated the birth  
 of Christ with a ioyfull  
 hymne, so he welcomes his  
 second birth with a sad la-  
 mentation; much like to *Pe-*  
*ter* when he denied his Ma-  
 ster. Sicke men cannot away  
 with any melancholy; *Sam's*  
 frensie could not indure *Da-*  
*uids* Harpe; *Salomons* thou-  
 sand

Mat. 16.

1 Sam. 18.

land songs cannot mitigate the smart of the sinners disease that runnes altogether vpon the heart-string, not the Harpe-string, the lutes, falles, and rises of a melancholie ditty; the first note being raised high to him that is aboue all; the second with a temperate stop moued to a meane; the third with a heauy touch fitted to the base. Heauy, O heauy is the note of man, and therefore it calles for moderation of God: O heauy, too heauy is the note of sin, and therefore it craues the voyce of mercy. Wee may iustly obserue in the penitent sinner, first his inuocation to God: secondly, his humble petitions: thirdly, his condition in his meditation, by vertue

D 3 whereof

Psal. 39.

whereof hee attaineth to know himselfe to bee the greatest offender, and God his only Sauour and Redee-mer. *David* being in the depth of meditation, his heart was hot, the fire of his zeale was kindled, and hee spake: *Lord teach me to number my dayes*: in the same precinct and streits of meditations is the penitent sinner; his armes like the Phoenix wings, hath set his heart on fire; by that his zeale is inflamed, by his zeale his tongue is enlarged and calls to God for his mercies; hee speakes as *David* in his meditation, with iudgement & discretion; he speakes in his meditation what he wants; his prayer directing to obtaine his wants at the hands

of

of his mercifull Saviour. Lastly, he speakes, & speaks authorised, with a prouiso and respect to whom hee speakes. What is it hee speakes? The first regard is the reuerence of the person to whom he speakes, God. His second consists of a two-fold property; one drawen from himselfe, being a miserable sinner: the other from a necessity that God would bee mercifull to our mis-spent life. The third is couched not so much in quantity of words, as in quality of affection: his prayer is short, but very sweet in regard of zeale. His last regard aimes at the time; for sinne like *Noahs* floud euery day getting strength, was almost come to the top of *A-*

Gen. 7. 17.

*rarat*, and had almost over-  
 spread the whole earth; so it  
 was high time to stay the  
 swelling rage and fury of it;  
 and therefore hee strives to  
 bring it back to a low ebbe,  
 and with a smooth calme of  
 an humble petition, speakes  
 in a serious meditation to  
 God to forgiue him his sins,  
 and to bee mercifull vnto  
 him: but helples man cannot  
 helpe, but only God, in who  
 and with whom is al cōfort.  
 I will not runne vnto the  
 wise man with *Pharoah*; I  
 call not vpon any Idols with  
 the Priests of *Baal*; but with  
 sorrowfull *Sara* in the gaule  
 of bitterneffe, with wrinck-  
 led faced *Iob* smitten on the  
 cheekes with a reproach, I  
 beginne my confession vnto  
 the Lord. I pray not for the  
 strength

Exod. 7.

Tob. 3.

Iob. 16.

Strength of body with *Samson*, with *Elifha* for my enemies blindness, with worldly *Balaam* for earthly treasures; but with the faithfull Cananitish woman once & againe reiected, I begge for crummes of thy mercy, that thou wilt bee a Sauiour for my sinnes; euen I the sonne of sorrow present my selfe vnto thee, and as the *Leaper* intreated for his own cleansing, euen so I pray that God will shew his mercy & compassion vpon me, being weaned a long time from the Teattes of thy loue, and nourished with the corrupt milke of sinne. It is euen I that haue refused thy heauenly Manna, and delighted my selfe with the leauen of *Egypt*; now at the length

Iudg. 16.

2 Pet. 2.

Math. 15.

Math. 8.

Lu. 5. 8.

Mat. 8.

strucke with the whip of repentance, retire, and for the easing of my griefe, presume to sollicite thee in this manner: (O Lord) bee mercifull vnto me and forgiue me the great and hainous crimes which I haue committed against thy omnipotent Majesty. I am not of *Simon Peters* mind, that said, Lord go from mee, for I am a finfull man; but rather, Lord come to mee because I am a wretched and finfull man. Neither doe I crie out with the possessed, *Iesus* thou Sonne of God what haue I to doe with thee; but rather, *Iesus* thou Sonne of God, I haue to doe with thee: Oh let me haue some interest in thy loue, which like a veile couereth the multitude of sins, and



Gen. 4.

and vniteth the peece-rent heart of the sorrow-beaten sinner. It is not with mee as it was with *Cain*, to say, my sinne is greater then can bee pardoned; neither am I as yet clasped in that desperation and distrust, as to equalize and compare thy mercy to my sinnes: I know thy piety to exceed mans impietie, and thy mercy to bee greater then mans misery. Sinnes as they cannot choke thy loue, so they cannot stand in any degree of comparison with the infinitenes of thy mercy: for how much thy greatnesse ouerspreads mans weakenesse, so much the goodnesse of thy goodnesse exceeds the euill of his euill; and therefore it were first high treason to thy omnipo-

nipotency and power to say;  
My finnes are greater then  
thou canst pardon, when thy  
mercy is (like thy selfe) great  
without all quantity, good  
without all quality. Second-  
ly, it were a wrong vnpar-  
donable to thy will, a tres-  
pas dangerous to thy truth,  
an iniury too desperate in  
despairing of thy promises,  
to say ; Thou wilt not doe  
what thou canst, when with  
thee to doe, is as easie as to  
will, and to wil is ready eue-  
rie houre. It is worse then  
the staine of hypocrisie to  
say, I am no sinner : for none  
can challenge to himselfe  
that priuiledge : Sinne was  
my Mother which brought  
me into the VWorld, and sin  
is the daughter of my affe-  
ction in the VWorld ; the  
World

VVorld is become a loathsome Cage of vncleane Birds, a troubled Sea diuided into many puddles, a dangerous desert, nursing and nussling vp strange and venemous creatures; where couetousnesse like a burning Serpent breathes out the fire of vnhalloved desires; where lust like the Scorpion enuenometh the soule, and prouokes it to blacke attempts; where pride lies close at the hart like a snaille lurking in the bushes: wher, nay, where else should sinne be, when the VVorld is termed the denne and couert of all euill? Here euery sinne great and little (though euerie little sinne be too great) ranges and keeps his Court. The trimme fashion of the  
World

Dan. 3. 1.

VVorld is out of fashions,  
 because it is sicke of euery  
 fashion; it being composed  
 the vvonderfull checke and  
 countermand of all Art, is  
 novv become a miserable  
*Chaos*, the ruinous and dis-  
 ordered heape of all disorder;  
 it is the Stage and Theater  
 of hypocrisie, faire and  
 beautifull without, but full  
 of foule sinne within; like  
 straight growing reeds, sa-  
 tisfying the eyes vvith a  
 Greene and pleasing sight,  
 but vvithin nothing more  
 vaine, nothing more light,  
 nothing more empty; like  
 vnto *Nabuchadnezzars* Idol,  
 glittering vvith a golden  
 head, yet standing vpon feet  
 of clay; by striving to excell  
 in beauty, it hath vvashed a-  
 vvay all beauty, and there is

no

no sure hold for the soules  
anchor in so slippery a sta-  
tion. The effects proue it so:  
for it is become Murthers  
slaughter-house, Thefts re-  
fuge, VVhoredomes and  
Oppressions safety, and for  
all finnes a sinfull Sanctu-  
arie. Who can swallow  
*Circes* Cuppe, and not bee  
transformed? Who can taste  
deadly poyson, and escape  
infection? Who can liue in  
*Sodom*, and not be vicked?  
Who can breathe in the  
World, and bee no sinner?  
The Infant-blush at mine  
natiuity vvas it not the tell-  
tale of my originall sinne,  
how I had tasted of that  
sovre fruite vvhich all my  
aunccestors from the first to  
the last had eaten? And from  
the time of my natiuity, how

I haue since hewen off my  
age by sinne, filling and ful-  
filling (as Christ saith) the  
measure of my fathers. My  
sinne-prest conscience se-  
cretly doth tell me, there is  
no way to hide and smother  
what I am : for if disguised  
*Adam* in his figge-leaued  
coate, close and secure (as he  
thought) among the bushes  
could not shelter him from  
Gods presence, how can I  
promise to my selfe security?  
Well may the blind-folde  
World, being as deeply ro-  
uered in sinne as I, either for  
weakenesse not see, or for  
the thicke skinne of his own  
sinne still be dazel-eyed, and  
not behold the heapes and  
drifts of iniquity : but God  
which hath intelligence of  
my secret thoughts, hath an  
care

care to heare my priuate words , an eye to see my light and darke actions. God, which is the scrutator of our hearts and reines, enters the priuy chamber of our hearts, and is an eye-witnesse of our sinne, before it be hatched : Hee knew all things before they were begunne , therefore hee must needes know them when they are done. He saw thee and *David* intending adultery, before thou and *David* comitted adulterie. If then no running away will serue turne , no place close enough to smother sinne , when euery thing is naked and open to his view ; into what an hard obduration is man cast ? how is his face made stiffe with oyle  
co-

colours of shamelesse impudencie, that will feare the presence of the *creature*, and no way stand in awe or reverence of the all-presence of the *Creator*? There may be a secret roome where no man comes, a secret stage to act sinne, where no man sees; but is it possible to keepe God out; is it possible to blinde his eyes? O poore runawaies that we are, wee hide not our selues frō God, but rather hide God from vs. What though the eyes of thy vnderstanding being darkned, thou canst not see him; yet hath hee made thee a casement to thy conscience, and beho'ds thee within and without in the cogitation, in the action. Wherefore if running from  
God



God bee but a step to greater sinne, then will I runne from sinne to God, till I recover strength in his mercifull eyes. As there is no security to hide sinne, so there is no remedy to excuse it, or to post it off, saying, *The womā which thou gavest mee, did cause mee to sinne, as Adam;* or as *Eve* to cleere her selfe, saying, *The Serpent beguiled mee;* this is rather an increase then a decrease of sinne: the offence was heavier in examination, then it had been before in commission; for heere the blinde leads the blinde, and the further they goe, the greater is their danger. First they sin, and then they flie: Secondly they are taken, but they denie: Third. lie, it being proved, they stand

Gen. 3.

stand out in their owne defence, and dispute the case. *Adam* excusing himselfe by the Woman, the Woman laying the fault on the Serpent, both of them priuily taxing God for placing such and such with them in Paradise: But alas, this is but a naked shift, and to no purpose to bandy words with God, neither did he cal them for any such discourse; but God as it were lamenting the first fruites of his labor should vtterly perish, therefore questioned with our first Parents, that the fire of their confession might burne downe the wall which the rancor of sinne had builded between them and God. As then hopefull *Israel* found meanes to supplant the vsurping

ping Canaanites, by electing *Iuda* their guide and Capitaine; so many put to flight that great daring Canaanite that musters vp whole legions of temptations against vs: when as *Iuda* (which interpreted, signifies confession) doth not onely conduct and guide our forces, but also blunts the edge of our enemies sword, returning his intended poyson to his own confusion. The confession of our sinne (saith *Augustine*) barres vp the mouth of Hell, which stands gaping to deuoure thee, and opens the gates of Heauen that willingly would receiue thee: Therefore let vs launce the festered soare with the knife of true confession, let vs complaine to him that is the great

Iudg. I.

great Shepheard of soules; as hee is a Phyfition he will cure thee, as hee is a Shepheard hee will number thee with his flocke: finnes-saluing plafter is to reueale our wickednesse. Well may wee confesse our offences, but hide them wee cannot; by such our confession the Diuell is preuented of his seuerie accusation, which ancient malice would comence against vs. To anatomize & exenterate sinne, to poure it forth vpon the Altar of repentance before God, will not onely take away the occasion of plea from the accuser, but also reconcile vs to the whole fauour of that *High Commission*. Beleeuing *Ninini* wrapt and confounded in sorrow, was soone

soone turned out of her mourning gowne of sackcloth and ashes, and was girded about with a faire sinderon of Gods eternall fauor: but harde-hearted *Solome* swelling in the pride of her strength, is stript of all her beautifull attire, and nakedly left in the base ashes of her owne destruction Therefore I will confesse with *Dauid* against my selfe my wickednesse vnto the Lord. It is not an vsurpation to turne Iudge, to cal an Affise, to examine mine owne soule, to produce my thoughts as accusers of my conscience, as a thousand witnesses to auerre and confound the gile of sinne: but these shall preuent that latter and fearefull examination, how wee haue spent

Psal. 31.

Lu. 16.

spent our time, how we haue  
imployed our wealth, how  
we haue ruled our appetites,  
how we haue mortified our  
desires, how wee haue vsed  
and bestowed all good gifts  
and graces of the holy Spi-  
rit. Nay, we shall neuer haue  
cause to feare that dolefull  
distaste which *Abraham* cast  
in *Dines* teeth: *Sonne remem-*  
*ber* how thou in thy life time  
receiuedst pleasure, dispor-  
ting thy time in wanton dal-  
liance, solacing thy selfe in  
pleasing pastimes, braue in  
apparell, glittering in gold,  
high in honour, delicate in  
fare, defending pride to bee  
but a point of gentry, glut-  
tony a part of good fellow-  
ship, wantonnesse a tricke of  
youth: because thou hast in-  
closed and taken in all plea-  
sures

asures to thy selfe vpon earth,  
thou shalt now take vp thy  
rents, and reape a plentiful  
haruest in Hell. Meete with  
the day of Iudgement (saith  
*Augustine*) before it come:  
looke about before hand,  
prepare thy selfe to enter an  
action against thy selfe: for  
no presumption will serue.  
He that seeth his house run  
to ruine, and will not at the  
first or second breach seeke  
for reparations, striues to  
make rubbish of a good  
building: And he that tra-  
uels in a leaking shippe, and  
will not in the beginning  
looke to empty it, sayles for  
nought but to drowne him-  
selfe. *To morrow, to morrow,*  
is the voice of presumption:  
for who can tell whether he  
can liue till to morrow. God

E

(saith

(saith *Augustine*) hath sealed a pardon to him that truly repents; but none to him that deferrēs, and saies, he will repent: And hee that is not fit for his conuersion to day, will bee lesse ready to morrow; for on the morrow he will bee the same man againe, and sing the same song againe, languishing still in delay, trifling out the time, till God in whose hands only are the moments of times, shut and barre him out from all time, and leaue him to paines without time for so abusing the precious date of time. To morrow, to morrow, is an vncertaine time; though the times bee certaine in themselves, yet are they most vncertaine vnto man; as he knew not his  
begin-



beginning; so he is ignorant  
of his ending; much like to  
little birds, who on their  
perch look about to flie  
this way or that way, yet be-  
fore they take their flight,  
they are preuented by the  
shaft. Death is a common  
State-searcher both of old  
and young, striking as well  
*Dauids* young sonne before  
he was seauen dayes old, as  
that ancient of dayes *Me-  
rusalem*, that liued *nine hun-  
dred sixtie nine yeeres*. Lest  
the Kingdome of Sathan  
should bee established in vs  
by frequency of sinning,  
therefore let vs breake off  
delay, putting no trust in old  
age: but (as Saint *Paul* saith)

2 Sam. 12.

Heb. 3.

euē in this very instant;  
while it is named to day, let  
vs repentantly crie to God,

and call to him to forgiue vs  
our leude and mispent time,  
and let vs giue our sinnes  
leauē to die before vs; it is  
good riddance of a painefull  
pardon: for it is little better  
then desperatiō, to giue free  
liberty to thy youthfull wil,  
to range abroadē, vpon con-  
fidence of repentance in thy  
last and least part of thy life.  
For alas what can helpelesse  
old age helpe, when all the  
strength of the body, all the  
faculties of the mind, all the  
parts and passions are not  
onely daunted, and out-da-  
red with sickenesse, but also  
worne out with a multitude  
of yeeres; as age-spent *Da-  
uid* is not able to retaine  
heate of himselfe, but *Abi-  
shai* the Shunamite must  
cherish him. An old man is  
halfe

halfe deathes man, destitute of all good meanes to conuersion; vnfit to fast, vnable to pray, vnapt to watch, or to any other exercise. What voice is there more lamentable then that of *Milo*, when seeing the young Champions struiuing each with other to obtaine the Conquest, he cried out with teares, looking on his withered armes, My bloud is dead, my veines wrinckled, my sinewes shrunk to nothing. The counsell of the Wise-man may be a present *Memorandum* to euery man: *Let vs remember our Creator in the dayes of our youth, while the euill dayes come not*: That is, in our prosperity of strength, in our hopefull youth, in the vigor and lustinesse of our

Eccles. 12.

E 3 yeeres,

yeeres, before forgetfull old age ouertake vs. Let vs be- take our selues to him that tooke vs out of the dust, and created vs after his own likenesse; otherwise it were an cuerlasting blemish of ingratitude, and a most infamous stampe of iniustice, to hope for the receite of eternall glory, to receiue at one instance an Angels inheritance, to enioy for nothing a place with Christ, and not to tender the best of thy selfe to God his Father. If it were pol'ution to the Altar to offer the lame and sicke, with what face then canst thou present that little short and maimed peece of seruice which limping old age will affoord? Hee which is the Childe of many yeeres, is no doubt

doubt the Father of many  
finnes : for life the longer it  
is, the more sinfull it is. If  
in the oblation of burnt of-  
ferings and peace offerings  
the young Lambes without  
blemish were elected for  
the sacrifice: if the chiefe fat  
of the Ramme made the  
sweetest saour vnto the  
Lord : then stands it against  
the rule of decencie and  
good manners, to serue in  
Gods messe with the bare,  
leane , and rotten bones of  
finnes, that haue lien rotting  
in the pit of corruption as  
many scere yeeres , as did  
*Lazarus* dayes in the graue.  
If no man were admitted to  
stand before *Nabuchadnezzar*  
but children that were  
most beautifull; how dare a-  
ny man shuffle himselfe into

Leuit.1.

Exod. 29.

Leuit.3.

Dan.1:4.

Gods presence, disioined, crooked, old aged, & slothfull ? There is no reason in the World that the World should reape that Haruest which God hath bought with the sweat of his bloud; no Law for to giue him the lees of wine, that hath taken paines to plant the Vineyard, and to tread the Presse; no equity to leaue him the gleaning, to whom the whole sheafe belongeth; no iustice to diuide the heart which hee hath made one, and to giue the sick and feeble part vnto him, and the strong and lusty vnto the Diuell. *Vnlesse you bring your youngest brother, saith Ioseph, you shall neuer see my face againe:* So vnlesse wee bring young *Beniamin* that is, the first

Gen. 44.

first fruites of our youth, and tender them to our euerlasting High Priest, we shall neuer partake his ioyful presence, neuer enioy his comfortable grace, neuer bee comforted with his diuine happinesse. As young *Sammuel* and young *Obadiah* being(as it were) in their children colours, ministred vnto the Lord; euen so I in the spring and prime of my youth, no way relying vpon aged repentance, will confesse my sinnes wholly vnto God, and at the barre of his bounty I will sue out a pardon. If in *Dauids* repentance the fire of his deuotion did ascend and moue the Heauens to scabbard vp the wrathfull Sword in the sheath of his omnipotent

1 Sam. 2  
2 Reg. 18.

Reg. i. 17

2 Reg. 20.

Jonas 2. 3

Mar. 20.

Tobi. 5.

mercy: I doubt not, but with the same flame to kindle the like sacrifice; and with as strong a voice as had *Elijah*, when he brought food from Heauen, to moue the same God to compassion. My voice shall bee as able to quench the fire of Gods wrath, as was the voice of the three Children that ouercame the hotte burning Furnace: My voice shall be as able to procure life, as was the voice of *Ezechiass*, that ouercame death. As *Jonas* out of the bellie of the Whale, so I out of the heil of sinne: As blind *Bartimeus* for his want of sight, so I in the sight of my wants will crie to God for his mercifull aide and helpe. As young *Tobias* was not destitute of



Gen. 12.

a guide to conduct him to *Rages*, so am not I left ignorant of the way to Heaven. *Abraham* in his journey to *Canaan* tooke a Map of the vpper *Canaan*, and left it registered to all posterities. We like so many *Abrahams*, must leaue our Countrey behind our backes, must depart and bid adue to the flesh, & the world, and to our selues: from pride descending to low humility, leauing anger to shake hands with patience, giuing our lust the farewell to welcome chastitie, excluding enuie to entertaine charitie, renouncing cruelty for the exchange of clemency. Wee must relinquish and forsake our owne kindred, that is, the old custome and acquaintance we haue

haue had with sinne, shaking the vncleane spirit out of doores, and being washt, neuer to returne to our olde vomite; and being made whole, wee will sin no more. Wee must turne from the sinister and left hand of this World, from the Prince of darkenesse our Father, to the right hand of righteousness, to the King of Kings our heauenly Father; which dwelleth in the Land of vertue, not in the Land of vice; in the Land of peace, not in the Land of paine; in the Land of ioy, not in the Land of sorrow: and be partakers of that desired benediction wherewith *Isaac* in the type and figure of Christ blessed his sonne *Iacob*. *Behold the sweet smell of my Sonne, that*  
*sauours*

Gen. 27.

*sauours not of the Onions and  
Garlicke of Egypt, but the  
sweete smell of my Sonne that  
hath beene daintily fed with  
the choice Milke and Hony of  
Canaan.* No flight is more  
commendable then to flie  
out of the middest of *Baby-  
lon*, to hasten out of *Egypt*,  
where miseries haue no pe-  
riod, and to trauell to the  
promised Land, where is rest  
without remoue, mercie  
without measure, loue with-  
out limit, goodnesse in all  
kind of greatnesse; where  
euery soule may (like the  
Doue in *Noahs Arke*) rest  
without feare, enioy plenty  
without want, take repast  
without contempt. But the  
frailety of our flesh is so  
prone to fall into the slippe-  
rie vanities of this World,  
which

which doe so dazell the eies  
and dull the senses, that wee  
can neither see, nor yet re-  
member to tread in the true  
path of righteousness. The  
vanity which reignes in vs  
is so great, that it drawes all  
our godly desires cleane from  
vs by the pleasingnes there-  
of; and it doth so possesse  
our weake and fraile flesh,  
whereby it drawes such  
toyes and phantasies into  
our wauering minds, that it  
makes vs cleane to forget to  
labour and trauell to find  
out the expected promised  
Land, wherein remains all  
rest and pleasure. O vaine,  
vaine that wee are! that will  
bee so negligent and care-  
lesse to labour and trauell  
for a benefit so comoditi-  
ous for the soule of man, for  
the

the health whereof, neither tongue can expresse, nor hart think the comforts it brings. But mans life is alway so subiect to fall into the laps of these two vices, Pride and Vanity ; which after they haue once taken hold, cleaue so fast to the bone, and fasten therein such a deepe roote of continuance, as it will be hardly remoued ; but doe so nuzzle vs in the sweate desire thereof, as that they make vs lue without feare, either to remember, or yet regard the commandements of God, which will bring vs to saluation in keeping them. On the other side, for want of following them, we runne our selues to vtter ruine and destruction, and withall reape vnto vs such a heauy

heauy curse from his diuine and omnipotent Maiestie, as the weight thereof will presse vs downe into the bottomlesse pit of hell, and there to remaine in darkenes with euerlasting torment, which neuer will haue end. The miserie that is incident to fraile man through the vaine and fading pleasures of the World, is not to bee numbered, by reason of our sloth and idlenes in not seruing him, that serues vs in all our wants and extremities. These things duely considered and pondered in our minds, would inforce vs to leaue the diuell and his euill wayes, and to follow God and his wayes, which are all right and good. O let vs call our selues vnto an account  
with

with respectiue remembrance, what a seducing way is this to them that forget themselves that they are Pilgrimes and Trauellers, and stand too much vpon those things which are occurrent in their iourney, with a long delay. The night will come, nay, it will come quickly, when no man can walke. These men shall not come into that heauenly Ierusalem, but shall be a prey for the wilde Beasts which walke in the night, and for the infernall Wolues. For which cause our Saviour Christ crieth in his Gospell; *Walke yee while yee haue the light, lest the darkenesse come vpon you.* It is euidently seen that nothing so much blindeth the eyes of man as the de-

Iohn 12.

deceits of the world, and the vanity of things present. O let vs call to God, that hee out of the riches of his mercie would inspire into our hearts the due and diligent consideration of the vncertaintie, shortnes, frailtie and other grievous calamities of mans life. All humane pride, and the whole glory & abundance of the world, (hauing mans life for a stay and foundation) can certainly no longer endure then the same life abideth; so that riches, dignities, honors, offices, and such like, which men here in earth haue a great regard of, they doe many times forsake a man, he being yet; and doe neuer continue longer with them then to the graue. This is a  
vaine



vaine, slipperie, delightfull pleasure: for then when the foundatiō faileth, the whole building must needs fall. *Iob* saith, these clay Tabernacles doe daily faile. *Dauid* compareth our life to the fat of Lambes, which wasteth away in the roasting; and to a new coate which loon waxeth olde, and is eaten with Moathes: and further, compareth man to grasse, and to the flowr of the field, which to day flourisheth, and to-morrow is cut downe, and withered. *Iob* compares man to the burning of a Candle, which in the end annoyeth, and then euery man crieth, Put it out. What thing else is mans life but a bubble, vp with the water, and downe with the wind? what is then  
to

*Iob. 4.**Psal. 69.**Iob. 13.*

to bee thought of humane pompe and glory, which is more transitory and fraile then life it selfe? O that man would know himselfe wher. by he may know God. *Iob* further saith; Man that is borne of a woman is of a short continuance, and full of miseries; hee shooteth forth as a flower, and is cut downe, hee vanisheth also as a shadow, and continueth not. This consideration might open our blindnesse to see into our selues, and to know our selues, and then know God in this description of humane calamities, to the end wee might want no knowledge thereof. It seemeth *Iobs* purpose was to beginne with the very matter it selfe of which man was made,

made, that he might expresse the basenesse of the matter, of which this most proud creature was made. He was created and made of the Earth, but not of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) being the most filthy and abiect part of the Earth; among all bodies the most vile element, and among all the Elements the basest. Among all the parts of the Earth, none is more filthy and abiect then the slime of the Earth, whereof man was made; of that matter, then the which there is nothing more vile and base. And whereas hee saith that hee was borne of a woman, he hath in few words comprehended many miseries of hu-

humane condition: Our very fashioning and originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy and horrible to be told. Mans conception is so foule, that our most mercifull and louing Lord taking vpon him all our sorrowes and calamities for our redemption, would in no wise beare this, although hee vouchsafed to take vpon him our humane nature, and to suffer many reproaches of his enemies; as to be mocked, blasphemed, spit vpon, bound, whipped, and in the end most shamefully crucified: yet hee thought it vnseeming his Maiestie to be conceived in the wombe of the blessed

Vir.

Virgin *Mary*, after the same  
finfull manner that other  
men be. After man is once  
conceined, doth he not en-  
dure great calamities in his  
mothers wombe, as it were  
in a filthy and vncleane pri-  
son, where euery moment he  
is in perill of his life? And at  
the last hee is borne naked,  
weake, ignorant, destitute of  
all helpe and counsell, not a-  
ble to goe, to speake, or to  
helpe himselfe; all that hee  
can doe is to cry, and that is  
to set forth his miseries: for  
he is borne to labour, a ba-  
nished man from his Coun-  
trei, the enemy of God, in  
possibility to liue but a few  
dayes; and the same few  
daies full of misery, deuoide  
of all quietnesse and rest. O  
let vs know our selues, and  
then

then know God. The very beginning from whence man hath his first originall, is sinne; the vanity whereof makes him thinke himselfe borne to an inbred pride, which pride minglcth and confoundeth all things, ouerturneth, troubleth, and subdueth Kingdomes. There is another calamity incident to mans body; the building is scarcely finished, but it is ready to totter and fall, and sure it is ere long to fall. Man is scarce entred into the world, but he is admonished to remember his departure: *The dayes of Man* (saith David) *are threescore yeeres and ten, and though some be so strong that they come to fourescore, yet is their strength then but labour and sorrow.* The  
 summe

Psal. 90.

Summe of our yeeres, where-  
vnto all doe not attaine, is  
threescore yeeres and ten;  
the strongest bodies some-  
times continue till foure-  
score: from which yeeres if  
wee deduct those yeeres  
which infancie and childe-  
hood spendeth, (for all that  
time wee liue not like men,  
neither are gouerned with  
reason and counsell, but are  
carried with a certaine vio-  
lent motion like vnto brute  
beasts, which are deuoide of  
reason and vnderstanding:)  
If also wee take away that  
time which passeth away  
when wee sleepe, (for slee-  
ping wee liue not the life of  
beasts when they wake,  
much lesse of men, and that  
time will rather seeme a li-  
ving death thē a lively life:)

F

If

If we deduct all the time of  
 childhood and sleepe, that  
 which remaineth wil scarce-  
 ly amount to forty yeeres:  
 and of these forty yeeres we  
 haue not one moment of  
 time in our power, that wee  
 can assuredly say, that wee  
 shal not die therein: for whe-  
 ther wee eate, drinke, or  
 sleepe, whether we be in la-  
 bour or in rest, wee are in  
 danger of perils. It is not  
 without cause our Saviour  
 Christ crieth in his Gospell  
*Watch, because yee know not*  
*the day, nor the houre:* which  
 is as much as if he had more  
 plainly said, Because yee  
 know not that day, watch  
 euery day; and because yee  
 know not the moneth and  
 the yeere, watch therefore  
 euery moneth and yeere. *It*

Mar. 13.

thou



thou shouldest be inuited to a Feast, and being set at the Table, seeing before thee many and sundry meates of all sorts, a friend secretly comes & admonisheth thee, that among so many dainty dishes there is one poysoned; what in this cause wouldest thou do? which of them darest thou touch or taste of? wouldest not thou suspect them all? I think, though thou wert extreamely hungry, thou wouldest refraine from all for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy for-  
tie yeeres, thy death lieth hidden from thee, and thou art vtterly ignorant which that yeere shall be; how then can it be but that thou must

(suspect and feare them all. O let vs first know our selues, and then know God, whereby we shall know to vnderstand the shortnesse of our life. O what a great profit and commodity should our distressed saint-sicke soules then receiue by the meditations thereof? the comfort and ioy whereof is not to be declared, such is the vnmeasurablenesse thereof, which God powreth vpon his chosen. As the Peacocke (a glorious Fowle in his owne shew) when he beholds that comely fanne and circle which hee maketh of the pride of his beautifull feathers, reioiceth, ietteth, and beholdeth euery part thereof; but when hee chanceth once to looke on his feete,

in the very heat of his pride,  
perceiuing them to bee  
blacke, foule, and illfauou-  
red, by and by with a great  
missliking veileth his top  
gallant, as though it had ne-  
uer beene, and withall see-  
meth to shew sorrow: so in  
like manner many here in  
this World know by expe-  
rience, that when they see  
themselues abound in riches  
and honors, then they glory  
in the height thereof, and are  
so deeply conceited of  
themselves, as that they  
praise the pride of their for-  
tune and admire themselues;  
then pride inforceth their  
high ambitious thoughts to  
make plottes, and appoint  
much for them selues to per-  
form in many yeers to come.  
This yeare, say they, wil we

beare this office, and the next yeare that; so afterward we expect to rule in greater authority; then wee study to build a gay Pallace of pride, neere vnto our authority, whereto we adioine gardens of pleasures. And thus they make a very large reckning aforehand, who if they did but once behold their feete how slippery they stand, if they did but thinke vpon the shortnesse of their life, so transitory and inconstant: how soone would they let fall their proude feathers, forsake their arrogancie, and change their purposes therein their liues, and their manners? For man is scarce conceiued when as hee is condemned to death; and when he commeth out of the wombe,

wombe, he commeth out of prison, not to be free, but to vndergoe the Crosse : And wee doe tend and hasten (as it were) to death, some at one miles end, and some at two, and some at three, and other some when they haue gone further ; And thus it commeth to passe that some are taken out of this life sooner, and some tarry longer. First let vs know our selues, that wee may then know God the better. Since then the case standeth thus, who can sufficiently wonder at our madnesse? for we are going as it were to the gybbet, and yet wee dance, we laugh and reioice in the way, as if wee were secure from all manner of euill. In so doing wee runne our selues into a

very grosse error, because we know not the shortnesse of our life; O therefore let vs know our selues, and then know God. There be two wonderfull and monstrous things; one is, that Man being scarcely borne, dieth, when as notwithstanding hee hath a forme and shew of immortalitie. Other things how long they retain their forme, so long they remaine; a house falleth not all the time that his forme and fashion lasteth: the brute Beast dieth not, except first he forgoe his life, which is his forme: but man hath a forme which is immortall, namely, a mind indued with reason, and yet hee liueth a very short time. Therefore let vs know our selues, and then

then know God. There is another thing to be scene far more monstrous in this creature, that whereas hee is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water-bubble, and such like fading things; and life to come shall neuer haue end: He yet neuerthelesse setteth his whole mind most carefully vpon this present life, which is to day, and to morrow is not; but of the life which is euerlasting, he doth not so much as thinke. If this bee not a monster, I know not what may bee called monstrous. Thus hauing scene

Iob 14.

the shortnesse and mutabilitie of Mans life, let vs now also see the misery thereof. Man (saith holy *Iob*) being borne of a woman, is of a short continuance, and full of miseries; euery word hath an emphasis: *He is full of misery*, euen from the sole of the foote to the crowne of the head; not onely the body but the mind also, so long as it is captiuated in the prison of the body: thus no place is left empty and free from miseries. Therefore let vs know our selues, that in knowing our selues, we may know God. Mans miseries are many and great, there is no member, no sense, no one faculty in man so long as he is here vpon Earth, which suffereth not his hell: nay, all the



the Elements, all liuing creatures, all the Diuels, yea, the Angels, and God himselfe bend themselues against Man for sinne To beginne with the sense of feeling, with how many kinds of fevers, impostumes, vlcers, sores, and other diseases is it afflicted? The Volumes of Physicians are full of diseases, and remedies for the same; and yet for all this, there are daily new diseases and new remedies found out for them; and among the remedies themselues, it were to bee wished, that there were one to bee found that were more vehement to vex the sicke, then the disease it selfe. Long fasting and extreme hunger, is a better medicine then the cutting of  
veines,

veins, the incisiō of wounds & sores, the cutting of members, the searing of flesh and sinewes. The pulling out of teeth are remedies for griefes and diseases: but yet such that many had rather choose to die then to vse remedies. Furthermore immoderate heate, exceeding cold, one while too much drought, another while excessse of moisture, doth offend and hurt the very sense of feeling. As for the sense of tasting, it is most of all troubled with hunger and thirst; and many times medicines and meates that are bitter, sharpe, salt, and vsauoury, doe distemper it. As for the sense of smelling, it is compelled to endure and suffer many times all manner of stinkes,

stinkes, all vapors and fogs,  
and things of bad sent. As  
touching the sense of hea-  
ring, what ill tidings, how  
many cursed speakings and  
iniuries doth it heare, which  
like sharpe swords pierce  
the heart? As for the sense of  
seeing, how many things  
doth it beholde which it  
would not? and how many  
things doth it not see which  
it desireth? As for the thought  
how many horrible & feare-  
full things doth it imagine  
and faine? As for the vnder-  
standing, what an innume-  
rable sort of errors is it sub-  
iect vnto? It seemeth to bee  
like vnto a little child, to  
whom a tedious and very  
hard knot to bee dissolued  
is deliuered, and contendeth  
what he can to vndoe it and  
when

when the knot beginneth in one part to be opened, hee sheweth it and reioiceth, and seeth not that the knot in the other part is more fast shut: so in like manner God hath made this generalitie of all things, and hath set the same before mans minde to be considered, and saith; *Seeke and search out the reasons and the causes of all these things if thou canst*: when as indeede the trueth of the thing is more secret and profound, then mans vnderstanding being placed in the prison of the body can reach vnto. This is the cause that the Philosophers & worldly-wise-men haue fallen into so many and sundry sects, & dissentions about things euen of least moment; and they

and they doe so contend among themselves, vntill falsehood hauing put on the habite and vizard of truth, deceiue them all. Hereunto accordeth the saying of the *Preacher*, Chap. 3. *God hath set the World in their heart, or God hath giuen them the world to dispute of:* yet cannot man find out the worke that God hath wrought from the beginning euen to the end. Be not curious therefore (saith *Syrach*, Chap: 3. Vers. 24.) in superfluous things: for many things are shewed vnto thee aboue the capacity of men; and yet we see that the most ignorant doe many times soonest offend herein, rushing into those matters wherof they haue no knowledge, and nothing belongeth

geth vnto them. They will build Tabernacles with *Peter*, and lay platformes for the Church, whereof they haue no skill. But a greater miserie as yet holdeth our actiue and practising vnderstanding; for how many meanes, how many reasons and wayes doth it deuise to climbe vp higher, and to grow in the opinion and estimation of men? For which cause the Prophet *Dauid* in his *psalmes* saith; *That our whole life is like a Cobweb*: for as the Spider is occupied all his life time in weauing of cobwebs, and draweth out of his owne bowels those threads wherewith he knit-  
teth his nets to catch flies; and often times it commeth to passe, that when the Spider

der suspecteth no ill, a Ser-  
uant that goeth about to  
make cleane the house, swee-  
peth downe the cobweb and  
the Spider, and throweth  
them together into the fire:  
Euen so the greatest part of  
Men consume their whole  
time, spend all their wit and  
strength, and labour most  
painefully to haue their nets  
in a readinesse, with which  
they may catch the flies of  
honors and riches, and when  
they glory in the multitude  
of flies which they haue ta-  
ken, and promise vnto them-  
selues rest in time to come:  
behold Death, Gods hand-  
maide is present with the  
broome of diuers sicknesses  
and griefes, and sweepeth  
these men away to hell fire,  
they being fast asleepe in the  
chaire

chaire of securitie; and so they worke (together with the Workemaster) in a moment of time to perish. Neither is the man of meanest capacitie and least vnderstanding free from miseries: Who can number the suspicions, the hatreds, the iea-lousies, the enuies, the cares, the desires, the vaine hopes, the griefes and anguishes of mans mind? If he doe euill, hee feareth the Iudges, banishment, whipping, reproches, and torments. If hee doe well, hee feareth euill tongues. Who is able to expresse with what insatiable desires all men are inflamed? In so much that no man li-uing is contented with his estate: but we are all like vn-to sicke men, which tumble  
and



and tosse first from one side of the bed, and then to the other, and yet neuer find rest. After this let vs behold and consider all ages, how weake is infancy, how ignorant is childhood? how light and inconstant is adolescence? how rash and confident bee young men? how grieuous and irkesome is old age? What is a young boy but as a brute beast, hauing the forme and shape of a man? What is a flourishing younker but as an vntamed horse? What is an old man but the receptacle of all maladies and sicknesses? And in all these ages, with how great a heape of miseries & necessities are we overwhelmed? Wee must daily eate, drinke, and sleepe; wee are  
daily

daily compelled to serue many other necessities; and which is much more miserable and vnhappy, we must of necessitie purchase vnto our selues these occupations with infinite labours and sweatings. Now who is not astonished, if hee consider how all the creatures which compasse vs round about do bend their whole force and fight against mankinde, as if the things which haue beene already repeated, were not sufficient to fill the bosome of mans heart with miseries? That same most cleere brightnesse which wee call the Sunne, which is as a certaine generall Father to all liuing things, doth sometimes so scorch with his beames, that all things are  
par.

parched and burnt vp with the heate thereof; at another time he taketh his course so farre from vs, that all things die with cold. The Earth also which is the Mother of vs all how many men doth shee swallow vp with her down-falls, gultes and quakings? And what doe the Seas? How many doe they deuoure? Verily they haue so many rocks, so many flattes and sands, so many *Syrtes*, so many *Charybdes*, and so many perillous places; that it is a most hard thing of all other to escape the danger of shipwracke; and they which are most safe in the shippe, haue but the thicke-nesse of a planke betweene them and death. What shall we say of our aire? Is it not  
many

many times corrupted? and doth it not ingender and gather cloudes, thicke mists, pestilences, and sicknesse? As for the brute beasts they yeeld no reuerence to Man their Prince: and not onely the Lyons, Beares, Tygers, Dragons, and other greater wild Beasts, but the very flies also, gnats, fleas, and other of the most small sort of living Creatures, doe wonderfully and very vehemently trouble, vex, afflict, and disquiet Man. It were to be wished, that wee had no worse enemies then the brute beasts, and that wee had no cause to stand in feare of men themselues. But these also are full of fraudes, deceits, iniuries, euil practices; then the which  
what

what can be more intollerable? And what meaneth so much armour, pikes, bowes, bills, swords, and gunnes, with diuers other instruments of Mans malice? Doe not these destroy and consume moe men, then doe sicknesses and diseases? Histories report that by one onely *Iulius Caesar*, which is saide to haue beene a most curteous and gentle Emperour, there were slaine in seuerall battels eleuen hundred thousand men: if a man of mildnesse and meeke spirit did this, what shall wee looke for at the hands of most cruell Men? Neither Lands, nor Seas, nor desert places, nor priuate houses, nor open streetes, are safe from ambushments, conspi-  
ra-

racies, hatreds, emulations, thecues, and pirates. Are there not vexations innumerable, persecutions infinite, spoyling of fields, sacking of Cities, preying vpon mens goods, firing of houses, imprisonments, captiuities, gally slauerics, renegations of Christianitie, by torments inforced, beside death it selfe, which men daily suffer at the hands of men? And yet this is that ciuill and sociable Creature which is called humane, borne without clawes and hornes in token of peace & loue, which he ought to embrace. Moreouer, not onely enemies, but also friends, and the maintainers of peace and Iustice, are fierce and cruell against men. O Man  
the

the very store-house of calamitie, and yet thou canst not be humbled, but art proud still! Neither haue we onely those foresaid corporall enemies which wee may see and shunne, but (which is more perillous) we haue also ghostly enemies which see vs, and we not them: for the diuels which are most crafty, cruell, and most mighty in number and strength, doe practise nothing, thinke vpon nothing else then how they may tempt, deceiue, hurt, and cast men downe headlong into hell fire. The holy and blessed Angels also do many times fight against sinfull men: for who burnt *Sodome* and *Gemorrab* with the inhabitants thereof with fire and brimstone? the Angels.

gels. Who slew the fourescore and five thousand men in the Holt of *Senacharib*? The Angels. Who afflicted the Egyptians with those plagues mentioned in *Exodus*? The Angels. Who assisted *Ioshua* against the Canaanites and Iebusites? Gods Angels. Not onely the Angels, but God himselfe also sometimes sheweth himselfe, towards man as towards an enemy: which causeth holy *Iob* to say; *Why dost thou hide away thy face, and takest me for thine enemy: What meaneth this O Lord God? Thou also which was wont to be my Father and Keeper, hast now bid den a battell against me.* And beside all these things, there is yet a ciuill and internall warre which man hath with.

in



in his owne bowels continually : for what man is hee which feeleth not the strivings and contentions of his affections, will, sense, and reason? in so much that man himselfe doth afflict himselfe, and vnderstandeth it not; and is a greater enemy to himselfe, then any other man can be. For who doth greater harme to thee, then thou dost to thy selfe? Who more then thy selfe letteth thee, and turneth thee away from thy felicity? Who then seeth not how truely it is said; *Man that is borne of a Woman is of short continuance, and full of miseries?* Who seeth not that Man is set in the very center of the spheare, that miseries may fall vpon him from euery

part; or as the white in a but,  
that the arrowes and darts  
of all miseries may be dire-  
cted vnto him. But let vs see  
what followeth: *He shooteth  
forth like a flower, and is cut  
dowre*; whereby he teacheth  
that mans life is fraile and  
transitory. A flower verily  
is a comely and beautifull  
thing, and yet for all that, it  
is nothing, because there is  
nothing found more fading  
and vanishing: euen so man  
during the time of his child-  
hood and flourishing youth,  
seemeth to be of a wonder-  
full comelinesse, but his  
beauty is of small price, be-  
cause it is more brittle then  
the glasse, seeing that man  
carrieth alwaies the cause of  
death in his veines and bow-  
els. Mans fading away is  
such,

such, and so sudden oftentimes, that there can be no reason giuen of his death: for many haue gone to bed well in the euening, that in the morning are found dead; and many very suddenly haue drouped downe in the high wayes & streets, as they haue walked about their affaires. And this is no wonder, if wee consider the substance of mans body, which being a building compact of greene clay, is easily ouerthrowne with a small puffle of wind. How commeth it to passe that Clockes are so easily stopped from their course? Is it not because they are made by art and skill with so many wheelles, that if one bee stayed all the rest be letted?

If this befall Clockes that haue wheelles of Iron and Steele, how much more easilie may it come to passe in the humane Clocke of life? the wheelles and engines whereof are not of iron, but of clay. Therefore let vs not wonder at the frailety of mans body, but at the foolishnesse of mans minde, which vpon so fraile a foundation is wont to erect and build such lofty Towers. Yet there is another misery, which is signified to vs by the comparison of a flower, namely, the deceitfulnesse of mans life, which indeed is the greatest misery: for as feined vertue is double iniquity, so counterfet felicity is a twofold misery and calamity. If this present life would

would shew it selfe to bee  
such as it is indeede, the mi-  
serie thereof should not  
greatly hurt vs: but it doth  
now greatly damnifie vs,  
because it is false and deceit-  
full; and being foule. it ma-  
keth a very faire and glori-  
ous shew; being euer muta-  
ble, it will seeme to bee sta-  
ble and constant; being most  
short, it beareth vs in hand  
that it is continuall; that so  
men being deceiued, may  
beleue that they shall haue  
time to fulfill all their lusts,  
and yet time and space e-  
nough to repent them. Holy  
*Job* concludeth this sentence  
thus: *Hee vanishest also as a  
shadow, and neuer continueth  
in one stay.* To make this  
more plaine, behold & con-  
sider the ages of man, and

thou shalt euidently perceiue the alterations of humane life. Child-hood is weake as well in minde as bodie: flourishing youth is weake in minde, but strong in body; ripe and manly age both in mind and body; old age strong in minde, but weake in body: crooked old age is in this twice a child, weake both in mind and bodie; therefore hee flieth as it were a shadow, and neuer continueth in one stay. Moreouer there is another thing to bee considered in man; He is now wise, now foolish; now merry, now sad; now in health, now sick; now strong, now weake; now rich, now poore; now he loueth, anon hee hateth; now hee hopeth, by and by he

hee feareth; one while hee  
laughes, another while hee  
weepes; now he wil, anon he  
will not. To conclude, the  
Moone nor any other thing  
that is mutable, sheweth not  
so many changes to vs, as  
doe the daily & almost sud-  
den alterations of men; yet  
for all this they liue as men  
in a frenzie; which know  
not their miseries. Although  
they know they must not  
repose their hope and assu-  
rance in the present things  
of this life; yet doe they not  
remoue the thoughts of  
their minde, their counsels,  
their workes and endeavours  
vnto the happinesse of the  
life to come; and if it were  
possible, they would make  
the place of their exile and  
banishment their Countrey

and inheritance: but in vain doe they desire this; for death commeth and playeth the last Pageant, shutting vp and finishing the life of all calamities. But the errour of man (for the most part through his frailty, being indued with onely vanity it selfe,) is such that it makes him forget the end of his life, which he ought to haue alwaies before his eyes: and his pride and ambition with his carefulnesse for the body, in following the vaine lusts thereof, is such, that it makes him forget what hee is, and his end. If hee would but duely consider what hee shall be after a few daies, his manner of lining would bee peraduenture more humble



and temperate : for who would haue a high looke & a proud stomack, if he would but with the eyes of his mind behold what manner of one shortly after he shall be, when hee is laide in his graue ? Who would then worship his belly for a god, or yet build his gay Towers vpon the sand, when he truly weigheth and ballanceth himselfe, that the same must in a short time bee wormes-meate ? Who will be so in loue with the pride of this World, (being the chiefest downefall of mans ioy and felicity in the World to come,) or yet with money, that he would runne after it like a mad man, by Sea and Land (as it were) through fire and water ? If man did  
but

but vnderstand himfelfe a-  
right, and that he must leaue  
all his worldly delights be-  
hind him, fauing onely his  
winding-fheete: if this were  
carefully thought vpon and  
diligently considered, al our  
errors would foone be cor-  
rected. God telleth vs of this  
vanitie in many places of his  
word, to the end we might  
the more earnestly feeke a  
better course and more hap-  
pie life. The Prophet desi-  
reth of God that hee may  
*learne to number his dayes,*  
*that hee may apply his heart*  
*unto wisdom:* for vnlesse we  
thinke vpon death, wee can-  
not apply and fashion our  
selues to a godly life. Yea,  
wee find daily in our selues  
by experience, that the for-  
getfulnesse of death makes

vs apply our hearts to all kind of vanitie. The holy men of old time were wont in such wise to keepe an account of their daies, that aboue all things they might apply their hearts to wisdom. Of all Arithmeticall rules, this is the hardest; *To number our dayes.* Men can number their heards and droues of Cattle, they can reckon the reuenues of their mannours and Farmes; they can with a little paines number and tell their Coine, and yet they are perswaded that their daies are infinite and innumerable: and therefore doe neuer beginne to number them. One saith vpon the view of another; Surely yonder man looketh by his countenance as if hee would  
not

not liue long; or yonder woman is old, her daies cannot be many. Thus we can number other mens daies and yeeres, and vtterly forget our owne. It is therefore true wisdom to number our ~~owne~~ daies, and like skilfull Geometricians to measure all our actions, all our studies, all our thoughts, all our desires, and all our counsels, by the departure of others out of this life, as the ende whereto wee must all come; and so direct the course of our life which God hath giuen vs, that at the last we may come to the Hauen of rest. Wee cannot, nor ought not to doubt but that the diuell, a most cruell enemie of mankind, labourereth all that hee can to take  
away

away from vs the wholesome remembrance of our death, which by a most euident demonstration setteth before our eyes the breuity of our life the misery of our flesh, the deceits of the world, the vanitie of things present, and whereunto all humane beauty, and the vniuersall glory of the World shall come at the last. How then is it possible that we should at any time forget death, a thing which by no manner of meanes wee can shun and auoide? If a light suspicion of some losse either of our goods, or of honour, doth preuaile so greatly with vs, that many times it taketh from vs our sleepe: what might the meditation of most assured death doe, which

which to flesh and bloud is more terrible then all other terrors beside? Therefore as they which in open games of actiuitie, as of shooting, wrestling, and such like, doe long before the day come, thinke vpon the same, and doe exercise their hand and bow, spending and consuming many arrowes at the marke, that in the day of triall for the best game they may shoot neere the mark: and as Fencers which are to play their prizes of triall, do daily trie their strength, and exercise themselves, bending the whole course of their minds how they may best foyle their enemies, that when the day cometh, they may haue honour and triumph: euen so ought we to doe,

doe, for whom a greater reward without all comparison is set, if we die well; and if otherwise it come to pass, we shall bee punished with vnspcakable shame and reproach, to the downefall and vnreouerable ruine of our soules. As they who are to runne a horse race; doe often leade the Horses vp and downe the running place, that they may see and be acquainted with all the stones, vneuen places, and other impediments in the same; that when the day commeth they may finish the race without stay or stop; euen so we, who (whether wee will or no) must measure and passe the race of death, shall doe very well, if now in our mind and memory we frame this race,  
and

and doe diligently consider all those things which are in the same; especially seeing the way is most obscure, full of sundry impediments, and so perillous, that there are very few which finish the same happily: they who slip and stumble in it, shall neuer more find any hope of saluation. Therefore that wee may begin where this most bloody battell hath his originall, wee ought diligently to consider the same; namely, that then death doth especially come, when men doe least thinke of it. Hereupon the Apostle *Paul* saith; *The day of the Lord shall come as a theefe in the night*; and in the *Apocalyps*, *Behold I come as a theefe*. Now theeves haue this property, that they  
break



break open houses to steale,  
when men are most fast a-  
leepe, and when they least  
suspect any such thing. Here  
upon the Prophet *Amos*  
hath these words: *In that*  
*day will I cause the Sunne to*  
*goe downe at noone, and I will*  
*darken the Earth in the cleere*  
*day.* That is to say, when  
men thinke it to be the high  
noone of their age; when  
they thinke that they haue  
yet many yeeres to liue,  
when their mind is occupied  
about their gaine, about  
their affaires, about their ho-  
nours, buildings, marriages,  
and pleasures; when they say  
vnto their soule; *Soule, thou*  
*hast much goods laied vp in*  
*store for thee for many yeeres;*  
*eate, drinke rest, and be merry:*  
then it shall suddenly bee  
said

said to them, Behold death is at the doore. *Thou foole, this night shall thy life bee taken away from thee, and whose are then those things which thou hast gotten?* Then death vnlooked for frustrateth all our counsels, cutting off the webs of our deuices, and with one stroke bee casteth downe, and layeth flat on the ground all those Towers which are builded in the aire. What a wound doth the heart of the sinner which loveth this present life receiue, when the Phisicion saith vnto him, Thou must from henceforth thinke no more of life, but of death. First of all, those things which he loved in time past, offer themselves vnto him, from the which he shall be pulled away.

way, and separated by death whether he will or no. The body shall die but once, but the heart shall die so often as the things bee in number which he loued. Then in very deed shall the most cleere light bee turned into darknesse, because those things which were aforetime occasions of great ioy, shall be now horrible vexations and torments. It is a most sweete and pleasant thing to them which *live*, to see their louing and faithfull friends, to remember their honours, to thinke vpon the pleasures past and to come: but all these things in the time of *death* shall be, as swords, as torments, and most bitter potions. If it be a hard matter to bee pulled away from those

these things which doe not  
so neerely touch man, how  
bitter I pray you will the se-  
paration be of soule & body,  
two such kind louing fami-  
liars, who haue alwaies liued  
sweetly together euen from  
the mothers wombe? surely  
they cannot bee separated  
without great grieve. If the  
Oxe doe commonly lowe  
and mourne, when his yoke-  
fellow which was wont to  
draw with him is taken a-  
way: how will euery one  
of vs mourn, when the soule  
shall be separated from the  
body? Then will they with  
teares repeate their finnes a-  
gaine and againe, and cry  
out: O death, bitter death,  
doest thou thus separate vs?  
And when the cogitation of  
so sharpe a separation is  
deepe.

deepely fetled in our minds,  
then grieſe followeth grief,  
and ſorrow commeth vpon  
ſorrow: for then it commeth  
preſently to mind, what a  
miſerable condition the bo-  
dy and ſoule ſhall be in after  
the ſeparation. When a man  
beginneth to recount with  
himſelfe, that his body after  
a few houres ſhall be buried  
in a graue, or darke tombe;  
hee cannot ceaſe from won-  
dering at ſo abieſt and miſe-  
rable a condition. What, the  
body that now liueth, which  
ſeeeth, heareth, ſpeaketh, ſhall  
it bee made after one houre,  
in a moment, blinde, deaſe,  
dumbe, without ſpirit, with-  
out life? It ſhall haue then in  
ſtead of a large Pallace, a  
baſe Sepulcher, in ſtead of a  
ſoft bed, the hard ground;  
for

for delights, rotnenneſſe; for  
ſweete ſmels, ſtinkes; and in  
ſtead of ſeruants and famili-  
ar friends, wormes. And  
thus this cogitation of the  
graue will very ſore trouble  
and terrifie a man in theſe  
extremities; yet notwith-  
ſtanding euery man feareth  
much more when he begin-  
neth to conſider what con-  
dition remaineth for the  
ſoule. When Man behol-  
deth that eternitie, and that  
new Region vnknowne to  
al men liuing, which he then  
alone naked is to enter; and  
when he vnderſtandeth that  
there is to bee found in the  
ſame both euerlaſting glory,  
and perpetuall paine and mi-  
ſerie, and knoweth not of  
which he ſhall take his part;  
it cannot bee told with how  
great

great teare, with what care-  
fulnesse, and with what ex-  
ceeding sorrow hee shall be  
tormented, when he percei-  
ueth plainly that after two  
houres, hee shall be either in  
eternall ioyes, or in euerla-  
sting paines. Is not this a  
crosse very heauy, surpassing  
all other crosses; this vncer-  
tainty of a blessed, or cursed  
estate, which after a small  
time the sinner expecteth?  
the remembrance of his sins  
and feare of the iust indge-  
ment of God, without hope  
of remission, or faith in  
Christ, is a hell to the mind,  
not to be expressed. For by  
how much the Kingdome  
which he desireth is of large-  
nesse, and by how much the  
firy furnace which he feareth  
is terrible, by so much the

H

grea-

greater shall this perturbation be; considering also that Angels shall come to carry the faithfull vp into Heaven, and infernall spirits to carry the wicked and infidels into hell. But there is yet a farre greater perturbation then this; namely, that he shall call to mind the account which he is to make to God, of all his words, deeds, and thoughts; for of it self it is a horrible thing to thinke upon the day of iudgement, the which horror will wonderfully and extremely vex & disquiet the Diuels themselves: for as, so long as we live, they set forth vnto vs the mercy of God, and doe also commend the same, and doe strive all that they can to keepe vs from meditating



of his iustice & iudgements;  
euen so now on the contra-  
rie, they extenuate and make  
his mercy insufficient, and  
doe set before our eies the  
greatnesse, and seuerity of  
the Lords iustice. Then will  
the sinner beginne to trem-  
ble, and fall into desperation,  
and will beginne to reason  
thus with himselfe: If God  
for the finnes of others spa-  
red not his *onely Sonne*, will  
he spare *me* which am guilty  
of so many finnes? If this be  
done in the green tree, what  
shall befall that which is  
seare and drie? If the Pro-  
phets, if the Apostles, if the  
Martyrs, after they liued  
godly so many yeeres, en-  
tered not into the Kingdome  
of Heauen without tribula-  
tions; what other place can

bee left for mee but that of hell fire, which know no good that I haue done? If the Scripture be true, which saith; *He will render to every man according to his workes:* what should I which haue done so many horrible and great wickednesses looke for, but eternall torments? If that of the Apostle bee true (as indeed it is) when he saith; *That which a man soweth, that shall he reape:* what shall hee reape but eternall death, which hath made so cursed a sowing? If no polluted thing shall enter into the Kingdome of God, how shal I which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance? Then all his sinnes which he committed  
with

with so great a desire and facility when hee liued, shall violently inuade the sinfull man, like an host of enemies; then the feare of punishment will open the eyes, which sleeping security in sinne before had shut: then ambition, pride, thefts, murders, adulteries, fornications, gluttonies, drunkennesse lying, periury, idle words, vncleane thoughts, negligent slacknesse, and all that naughty is will come to remembrance. Oh how heavy and grieuous will they *then* seeme to be, which *now* seem so light, and are done with so much sweetnes and pleasure? How greatly will they then torment the minde of the sinner? Who is able to expresse that last agonie,

wherein the soule fighteth with sore and painefull sicknesse, with the temptations of diuels, with feare of the iudgement to come; and all this at one instant. Then commeth that last perturbation, the failing of all the senses, as the fore-runner of death approaching, which vehemently terrifieth. At what time the breast swell-eth, the speech groweth hoarse, faint, and hollow; the eyes sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the feete die, and the arteries send forth a cold sweate. These things which do thus appeare outwardly, are grievous and full of horror; but they are without all comparison more greivous & horrible,

rible, which are felt inwardly: for as Saint Jerome writeth of blessed Hilarion, saying; *Though hee had many yeeres serued God, yet did hee feare at the time of his departure.* What shall they doe who many yeeres haue serued the Diuell and their execrable wickednesses, and who haue prouoked God vnto wrath; whither shall they goe, whose helpe shall they craue, what counsell shall they take? If they look vpward, they shall see the drawne sword of Gods Iustice; if downeward, they shall see a gulfe gaping, and hell fire there; if the time past, they shall see all things vanished away like a shadow; if the time to come, they shall behold the eterni-

tie of Worlds, which shall last without end. Who can bee able to resist and abide the assault of the diuels, who will bee then busiest in their desire to bestirre them with all their might and maine? What shall then sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this state will not bee permitted them. If we did but vnderstand and know what manner of battell this is, and what manner of burthen is then to bee borne by man in this houre, wee would then verily bee other manner of persons then heretofore we haue beene. All these things Faith teacheth, Nature proclaimeth, Experience testifieth, and it is euident to euery

ric

ric one of vs, that wee  
shall come vnto that state,  
wherein wee will desire  
with all our heart, that wee  
had bridled our selues from  
all our wickednesse, that we  
had exercised all the workes  
of vertue, that we had liued  
in al holinesse; and not spent  
our time in vanitie. Let vs  
not imitate foolish men,  
who looke vpon present  
things onely; let vs wisely  
provide for things to come;  
and so by the grace of God  
wee shall bring to passe by  
our godly meditations and  
prayers: that the same houre  
which to others is the begin-  
ning of sorrowes to vs shall  
be the beginning of joy and  
felicitie. Thus far is shewed  
what may befall a man at  
the point of death vntill the

moment of his departure:  
Now let vs see, how the bo-  
dy is bestowed after the se-  
paration of the soule from  
it. After the dissolution the  
body lieth vpon the ground,  
not a humane body, but a  
dead carcasse, without life,  
without sense, without  
strength, and so fearefull to  
looke vpon, that the sight  
thereof may hardly be indu-  
red: to be short, it is little  
better as touching the sub-  
stance, then the body of a  
horse or a dogge which ly-  
eth dead in the fields, and all  
that passe by stop their no-  
ses, and make hast away, that  
they be not annoyed with  
the sight and stinke thereof.  
Such is Mans body now be-  
com, though it were the bo-  
dy of a monarch, Emperor or  
King



King. Where is now that  
maiestie, that excellencie,  
that authoritie which it had  
afore-time? when men trem-  
bled to behold it, and might  
not come in presence there-  
of without all reuerence and  
obeisance? Where are all  
those things become? were  
they a dreame or a shadow?  
After all those things the fu-  
nerall is prepared, which is  
all they haue of all their ri-  
ches and possessions; and  
this also they should not  
haue, if in their life time they  
did not appoint it for their  
dignitie and honour. The  
Prophet David saith truely,  
*Be not thou afraid though one  
be made rich, or if the glory of  
his house be encreased; for hee  
shall carry nothing away with  
him when he dieth, neither shall*  
his

his pompe follow him. A pit is digged seven or eight foot long, and that must serue euen *Alexander* the Great, whom the World could not containe. In this pit the dead carkasse must dwell alone continually ; whereto as soone as it is come, the wormes doe welcome it, and the bones of other dead men are constrained to giue place. In this house of perpetuall obliuion and silence, the carkasse being wound in a sheete, and bound hands and feete is shut vp, though it neede not to haue so great labour bestowed vpon it; for it would not runne away out of that prision, though the hands and feete were loose. If we doe but consider a little of the Tombes and Sepulchers

chers of Princes and Noble men, who e glory and maie-  
sty we haue scene, when *they*  
*liued* heere on earth; and do  
behold the horrible formes  
and shapes which they *now*  
haue; shall wee not erie out  
as men amazed: Is this that  
glory, is this that highnesse  
and excellencie? where now  
are the degrees of their wai-  
ting seruants? where are  
their ornaments and jewels?  
where is their pompe, their  
delicacie and nicenesse? all  
these things are vanished a-  
way with the smoake, and  
there is now nothing left  
but dust, horror and stinke.  
Now leauing the Body in  
the graue, let vs consider  
how the soule entreth into  
the new World. As soone  
as the soule of the sinner is  
dissol-

dissolued from the flesh, it  
beginneth to passe through  
a Region vnknowne, where  
there are new Inhabitants,  
and a new manner of liuing.  
What then shall the misera-  
ble and sinfull pilgrime doe,  
when he shall see himselfe a-  
lone in such an vnknowne  
Region, being full of feare  
and horror? how and by  
what meanes shall he defend  
himselfe from those most  
fierce theeues and horrible  
monsters, which in those  
vast Deserts doe assaile pas-  
sengers? this verily is a fear-  
full journey; and yet the  
iudgement is much more  
fearefull, which in that place  
is exercised. Who is able to  
expresse the vprightnesse of  
the Iudge, the severitie of  
the iudgement, the diligence  
of

of inquisition, and the multitude of witnesses in this iudgement? teares will not preuaile, praiers will not be heard, promises will not be admitted, repentance will be too late; riches, honourable Titles, Scepters & Diadems, these will profite much lesse: The inquisition will be so curious and diligent, that not one light thought, nor one idle word not repented of in the World past, shall be forgotten. For truth it selfe hath said, that of euery idle word which men haue spoken, they shall giue an account in the day of iudgement: how many which doe now sin with great delight, yea, euen with greedinesse of heart, will be then astonished, ashamed, and silent?

Then

Then shall the daies of thy mirth be ended, and thou shalt be ouerwhelmed with euerlasting darknesse; and instead of thy pleasures thou shalt haue euerlasting torments. When *Jeremy* had remembered all the calamities and finnes of the Iewes, at the last he imputed all to this: *Shee remembered not her end.* So if wee may iudge why naturall men care for nothing but their pompe, why great men care for nothing but their golden gaine, why voluptuous Epicures care for nothing but their pleasure, why the pastor careth not for his flock, nor the people for their pastor, we may say with *Jeremy*, They remember not their end. When *Salomon* had spo-

spoken of all the vanities of men, at last he opposeth this against all; *Remember thou shalt come to judgement*: As if wee should haue said; Men would neuer speake as they speake, thinke as they thinke, nor doe as they doe, if they were perswaded that their thoughts, words, and deeds, should come to judgement. What if wee had died in the daies of our ignorance like *Judas* that hanged himselfe, before he could see the passion, resurrection, or ascension of CHRIST IESVS? We are therefore to number our daies and our sinnes too: But alas how many daies haue we spent, and yet neuer thought why any day was giuen vs? but as the old yeer went, and new came, so wee thought

thought that a new would follow that, and that another will follow this; and God knoweth how soone we may be deceiued: for so they thought that are now in their graues. This is not to number our daies, but to prouoke God to shorten our daies. Which of vs haue not liued twenty yeeres, yea, and some thirty, or forty, and happely some many more? and yet we haue neuer applied our hearts aright vnto wisdom. O if we had learned but euery yeere one vertue since we were borne, we might by this time haue beene like Saints among men; whereas if God at this present time should call vs to iudgement, it would appeare, that wee had applied  
our



our hearts, our minds, our hands, our feet, our tongues, yea, and our whole bodies, to riches and pleasures, to lying & deceiuing, to swearing and forswearing, and to all kind of sinne and wickednesse: but to true vertue and wisdom we haue not applied our hearts. God of his mercy giue vs grace to see our former sinnes, truly to repent vs of them, and to amend our liues hereafter, that wee may liue with him for euer. If Man could perswade himselfe that this were his last day, (as it may be, if God so please) hee would not deferre his repentance vntill to morrow. If hee could thinke that this is his last meate that euer hee shall eate, he would not surfer.

fer. If he could beleue that the words which hee doth speake to day, should be the last wordes that euer hee shall speake; hee would not offend with his tongue in lying, swearing, and blaspheming. If he could be perswaded that this were the last lesson, the last admonition, that euer G O D would afford him, to call him to repentance; hee would both heare and reade it with more diligence then euer he had done before. Let vs remember our selues while it is to day, lest we repent our selues when it is too late. Who can assure himselfe of life till to morrow? or what if we should liue three, foure or five yeeres, or what if twenty yeeres? Who would  
not

not live here like a Christian twenty yeeres, to live in Heauen with CHRIST eternally? Wee can be content to serue seauen yeeres apprentiship with great labour and toyle, to be instructed in some trade, that wee may live more easily the rest of our dayes; and wee must labour notwithstanding afterwards: and can we not be content to labour in the things of God a little while, that wee may rest from our labors euer after? CHRIST saith to his Disciples when hee found them sleeping; *Could not you watch one houre?* And can we not pray, can wee not fast, can we not suffer a little while? Hee which is tired can trauell a little further, one step more

only

to

to saue his life; and therefore  
G o d would not haue Men  
know when they shall die;  
because they should make  
ready at all times, hauing no  
more certainty of one houre  
then another. Seeing there-  
fore the case standeth thus,  
let vs looke to our selues,  
and let vs take counsell of  
him which is an Aduocate,  
before hee will be a Iudge:  
for no man knoweth so well  
what is necessary for vs a-  
gainst that day, as hee that  
shall bee the Iudge of our  
cause. Hee therefore crieth  
thus vnto vs: *Walke while ye  
haue the light, lest the darke-  
nesse come vpon you; take heed,  
watch, and pray; for ye know  
not when the time is: bee yee  
like men waiting the com-  
ming of their Lord. They  
who*

who thus watch and waite,  
are sure to make a most ioy-  
full departure from this life,  
and to be receiued into the  
Lords ioy. Of which happy  
dissolution the Scriptures  
thus record: *I am now ready  
to be offered, and the time of  
my departure or dissolution is  
at hand: I haue fought a good  
fight, and haue finished my  
course: I haue kept the faith;  
henceforth there is laid vp for  
me the Crowne of righteous-  
nesse.* 2 Tim. 4 6. 7. 8. *As the  
Hart brayeth for the Rivers of  
waters, so panteth my Soule  
after thee O God: my Soule  
thirsteth for God, euen for the  
liuing God, when shall I come  
to appeare before the presence  
of God? Psal. 42. 1. The right-  
eous shall liue for euer, their  
reward also is with the Lord,  
and*

and the most High doth care  
for them; therefore shall they  
receiue a gracious Kingdome  
and beautifull Crowne at the  
Lords hand: for with his right  
hand shall hee coner them and  
with his arme shall hee defend  
them: Wis. 5. 26. Bring my  
soule out of prison, that I may  
praise thy name. Psal. 142. 7.  
I desire to bee loosed and to be  
with Christ, which is best of  
all, Phil. 1. 13. For wee know  
that if our earthly house of this  
Tabernacle be destroied, wee  
haue a building giuen of God;  
that is, a house not made with  
hands, but eternal in the Hea-  
uen. 2 Cor. 5. 1. Iesus the son  
of Syrach, giueth vs a verie  
profitable admonition to  
turne vnto God from sinne  
and wickednesse so speedily  
as possiblie wee can, in these  
words:

words, Chap. 5. Because thy sinne is forgiven, bee not without feare to heape sinne upon sinne; and say not, the mercy of God is great, hee will forgive my manifold sinnes: for mercy and wrath come from him, and his indignation cometh aowne upon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed. Salomon giueth vs most excellent counsell, saying; Remember now thy Creator in the daies of thy youth, while the euill daies come not, nor the yeeres approach wherein thou shalt say, I haue no pleasure in them. Hereunto agreeth the saying of Saint Augustine,

I                      gustine,

gustine, that is, Repent  
while thou art in health:  
so doing wee are without  
danger, because we haue re-  
pentted, at what time wee  
might haue sinned. These di-  
uine testimonies might satisfi-  
fy a Christian man, that their  
hope is vaine and full of pe-  
rill, which deferre their con-  
version and repentance, al-  
beit but for one houre: yet it  
shall bee shewed by other  
reasons, that it may more  
plainely appeare, how need-  
full a thing it is for man with  
all speede to repent. There  
be diuers causes why a man  
cannot without great labor  
and great difficultie forsake  
sinne, and follow righteous-  
nesse. The first cause is a cu-  
stome in sinning, the which,  
being now made as it were  
ano.



another nature, can verie hardly be ouercome. For as *Mitbridates* vsed to cate poyson so long that nature in the end could very well brooke and digest it: and the people called *Cimmerij*, are so well acquainted with darkenesse, wherein they liue continually, that they cannot wel endure the light: euen so men that liue continually in sinne and wickednesse, are so in vse therewith, as all things contrary vnto their custome greatly offend them; by which custome (as *Augustine* affirmeth) dishonest and filthy things seeme vnto them honest and pure. And as Houses, and Lands, and other things by long continuance of time bring to him that holdeth them a

Plea of *Prescription*, and being so *prescribed*, cannot be recovered without a great priuiledge had from the Prince; euen so finnes and vices, when they haue a long time by custome prescribed vnto themselves the soule of the sinner, men strue in vain, except God the most mighty King, by a singular priuiledge of his Grace, doe turne a stony heart into a fleshy heart: for if sinne become (as it were) the wife of our youth, wee shall hardly leaue it. O how easie (saith Saint *Augustine*) is the entrance into sinne, but the comming out verie hard! Therefore let vs kill sinne in the beginning, then shall we not sinne in concupiscence, much lesse in practising of sinne,

sinne, and delighting in sin. The other cause is the *malice and watchfulness of the Diuell*, by which he holdeth fast his seruants & captiues: for he which committeth sinne is the seruant of sinne, and is held in captiuitie with the *snarcs of the Diuell*, (as the Apostle teacheth) *even at his will*. The diuel is that strong armed man, which with great care & diligence standeth vpon his guard; wherevpon Saint *Augustine* saith; Hee is not so strong by his owne strength, as by our owne negligence; although his power be very great, yet hee taketh not so much by force, as by his subtil suggestions: for which cause hee did not aske leaue of our Sauiour Christ, that hee might

2 Tim. 2.  
26.

Luc. 11. 21

Mat. 4.

Gen. 3.

Mat. 12.

cast him downe from the pinnacle of the Temple, but sought rather to perswade Christ to cast himselfe down headlong. The Serpent in like manner sought not by force to cramme *Eve*, but allured her to take it her selfe, that shee might as it were with her owne knife cut her owne throate. The Diuell will not breake open the doore vpon vs, but hee must find it open & empty, swept and garnished; and then hee will enter: and that hee may thus make our selues the instruments of our owne miserie and woe, hee ceaseth not to tempt vs neither day nor night. Saint *Gregory* saith; he may win vs at the least-wise by his tediousnesse. When hee hath thus brought vs to  
his

his lure, then his care is to hold vs still in his bondage; and for feare that we should make conscience of sinne, and so turne to the Lord by repentance, he putteth a faire vizard over the vglie face of sinne, and so disguizeth her, that the proud person which exceedeth in apparell, saith, that his, or her pride is cleanlinesse and decencie; the whore-monger and fornicator taketh his filthy life to be but the course of youth; the drunkard and riotous person perswadeth himselfe that his excesse is but good fellowship; the couetous person beleeueth that his couetousnesse is good husbandry; the idle person which spendeth his whole time in Dice, Cards, and such like

pastimes, neglecting his vocation in the true seruing of God, flattereth himselfe, that his time thus wickedly spent, is honest recreation; whereas if the Diuell had not blinded them, so as they might see sinne in her colours, she would seeme such a deformed monster, as they would loath her for euer. Her eyes are ful of adultery, her eares are very large and great, open to heare al deuices and vaine delights; her tongue swollen with lying and deceit, her throate is an open sepulcher, and a swallowing gulf; her lips are inuenedomed with the poyson of Aspes. her hands are large to receiue bribes, her belly hath a timpany of sursetting and gluttony; her backe is laden

laden with idlenesse, and yet  
her secte are swift to shed  
bloud. With her heart shee  
thinketh vpon nothing, but  
how to betray the innocent,  
and oppresse the widdow,  
and the fatherlesse; yea, from  
the very top of the head vn-  
to the sole of the foot, shee  
is full of botches and sores,  
and hath no whole part.  
What man will bee coupled  
with this monster, which is  
the monster of all monsters,  
who hath no other dowry  
and portion of her father the  
Diuell, but hell fire? Let him  
then that hath been enchan-  
ted with her adulterous eies,  
diuorce himselfe betimes  
from her company without  
delay: for it is very peril-  
lous to stay long; her hand-  
maide securitie will perad-

uenture flatter vs, and say, it is too soone to depart with this sweete vnfaoury companion, and so to craue further company. This is the weakenesse of fraile flesh, which fancy feeds the vaine thoughts, who say, all shall be well: but it is the Diuels voice, and if wee continue therein, and withstand not our vnbridled thoughts, which the fraile flesh doth yeeld vnto, but still hearken to the Diuels voice, hee will serue vs as hee serued *Adam* and *Eue*; and will lay open our nakednes and shame, to the confusion of body and soule, if wee suddenly doe not repent and amend vs of our vngodly courses. De-layed repentance is the cause of the absence of the Holie Ghost



Ghost from vs: for as the spirit of the Lord dwelling in our hearts maketh the way of vertue easie and sweete, in so much that the Prophet *David* saith; *I haue as great delight in the way of thy Commandements as in all manner of riches; and I haue runne the way of thy Commandements, when thou hast set my heart at libertie*: Euen so contrariwise, the absence of the Holie Ghost maketh the same way hard and vnpleasant. And as the light of the Sun cheareth vp mens spirits to goe to their labours; euen so the Sunne of righteousness shining in our hearts with the bright beames of his grace, maketh vs to haue a delight in the way of his Commandements. The first  
out-

Psal. 119.

Acts 9.6.  
& 26.12.

Ose. 6. 11.

outward meanes of Saint Pauls conuerſion was the great light which hee ſawe from Heauen; then hee was caſt downe to the ground and humbled; he heareth a voice, and acknowledgeth it to be Gods voice: and then ariſeth vp and ſaith; *What ſhall I doe? It is the celeſtiall illumination that worketh our conuerſion vnto God, and frameth our hearts to his obedience.* And therefore the Lord ſaith by the mouth of the Prophet Oſea thus to finfull men; *Woe vnto them, when I ſhall depart away from them;* and by the Prophet Ieremie: *Underſtand and know what a grieuous thing it is, that the Lord thy God hath forſaken thee.* The Apple is not ſo eaten of wormes, nor the garment

ment so eaten with mothes,  
as the powers of the soule  
are corrupted with sinne and  
wickednesse; the vnderstan-  
ding is darkened, the iudge-  
ment dulled, and the will de-  
praued : whereof it com-  
meth, that now to liue a ho-  
ly and godly life, is a very  
hard and painefull matter.  
Who seeth not then in what  
peril and error they are, who  
putting off their repentance  
and conuersion from day to  
day, do thinke that the same  
which is now hard vnto  
them, they shall finde after-  
wards more easie, when all  
the causes of difficultie and  
hardnes are encreased; when  
they haue encreased the cau-  
ses of their labour and diffi-  
cultie, by adding sinnes vnto  
sinnes; and when an euill cu-  
stome

stone hath taken more deep  
roote, shall not the Diuell  
then more fortifie his Castle,  
which is thy soule? shall not  
G O D which is thy light de-  
part further off from thee?  
shall not the powers of thy  
soule then hauing receiued  
many wounds, bee made  
more weake and insufficient  
to goodnesse? Beside<sup>e</sup> this,  
thou must greatly hazard  
the losse of heavenly trea-  
sures by a long delay. G O D  
hath thought vpon vs and  
loued vs from euerlasting,  
and hath prepared for vs an  
eternall reward: with what  
face then canst thou holde  
from God a little momen-  
tanie seruice; whereas thou  
owest vnto God al that thou  
art able to doe for euer?  
G O D hath giuen vnto vs the  
life

life of his onely begotten Sonne, the which is of greater price then the life of all men: and by what right and prerogatiue darest thou denie vnto him the flower of thy youth, and to spend the same in other things, then in the seruice of God, and to offer vnto him the dregs and rottennesse of old age? Onely consider what the Prophet *Malachie* saith; *If hee offer the blind for sacrifice, is it not euill? If he offer the lame and sicke, is it not euill? Offer it now vnto thy Prince, will he be content with thee, or accept thy person, saith the Lord of Hosts? But cursed be the deceiver, which bath in his flocke a Male, and voweth, and sacrificeth vnto the Lord a corrupt thing: Our selues, and all that*

Mal.i.8.

Vers.14.

that whole we haue, is not sufficient to serue the Lord. Let our youth be dedicated to his seruice, as well as our age: let vs serue him, not onlie in sicknesse, but also in health: let vs turne vnto him not onely when we are in affliction and vnder the crosse, but also in prosperity: for forced holinesse is of no account. *Pharaos* repentance, *Festus* trembling, and *Judas* sorrow, auailed them nothing. Saint *Augustine* (in his second Booke of true, and false repentance which affliction wringeth from men) saith; Will you put the matter out of doubt? Repent then whilest you are young and in health; otherwise whether a man doe safely depart out of this life, none  
are

are sure. The same Authour  
saith thus; Wilt thou repent  
thee when thou canst sinne  
no longer? Thy sinnes then  
haue forsaken thee, and not  
thou thy sinnes. Sinne is  
common to all times and a-  
ges of mans life, yea, to fraile  
and vaine youth, more then  
to olde age. Which caused  
King *David* to say; *Remem-  
ber not O Lord the sinnes of  
my youth.* There is then at no  
time want of matter in vs for  
repentance; and yea our sins  
are much more then our sa-  
crifices. Sinne is common to  
all, but timely and speedy re-  
pentanc to few. Let the ex-  
hortation of our Saviour  
moue vs, which he so often-  
times repeateth: *Watch,  
watch, because ye know not the  
day, nor the houre: If it be de-  
manded*

Mat. 24.

manded of you, who assure your selues that after a few yeeres be past, you will repent; Christ made thee no promise, I will not say of yeeres, and moneths, but of the morrow which is but one day. Nay, who can assure himselfe one houre? What greater folly or rashnesse then can there be deuised, then for a worme of the Earth to determine any thing certaine concerning the times and seasons, which the Father hath set in his owne power? Thou canst not be ignorant, how many this vaine confidence hath deceiued, euen to this day: But man will say; The Lord is full of compassion & mercie, he hath made large promises to those that trust in him

Obiect.



him; he sent his Sonne into the World for vs; and therefore hee will not suffer vs to perish. O how wee deceiue our selues: Truth it is, the promises of GOD are greater then fraile Man can or doth consider, and his promises appertaine not to vs, if we can make no better vse of them. Let vs thinke vpon that Prouerbe of *Salomon*: *Hast thou found Hony? eate not too much. Hast thou the sweete and most comfortable promises of God in the Gospel? let vs vse them to our comfort, and presume not thereby to liue securely in sinne. Iacob must change his garments before he can obtaine a blessing, and Hester must decke her selfe when shee cometh into the presence of the*

Answ.

Gen. 27.

Hest. 2.

the King: that is to say; We  
must put off the garment of  
sinne by speedy repentance,  
and wee must bee cloathed  
with vertue and godlinesse:  
otherwise our meditation  
and prayers returne emp-  
tie, to our overthrow  
**both of Bodie  
and Soule.**

**Chap.**



## CHAP. V.

*Of the force, the use, and necessity of Prayer, and the benefit which riseth thereof.*



**O** LORD, the consideration hereof duely considered in the heart of a true Christian, and touched with the least finger of thy Grace, can and will heale all our infirmities, if wee will but suddenly recount our mispent and leude liues, and with-draw our selues into our retired closet or chamber, where we may not onely

ly vnburden our peruerse,  
vile, and festred conscience,  
but find ease for our sicke-  
weake soules, by calling  
heartily to mind the sweete  
promises of our good God,  
who neuer suffers the true  
beleeuing Petitioner to goe  
away vnrwarded; his mer-  
cie is so great to them that  
faithfully serue him, by kee-  
ping his Commandements.  
And againe, the largenesse  
of his great and vnspeakable  
loue, the extension of his fa-  
uour, the inheritance laide  
vp, the Kingdome prepared,  
a peace and rest euerlasting,  
(without distractiō, tumult,  
or vexation to annoy his  
chosen; the eager pursuite of  
our vnbridled vain affectiōs,  
and self-loue to this world,)  
are to be meditated vpon by  
eue-

every good Christian. This World and self-loue to this World, is but a Sea of vanities, which will proue a bitter sea-flowing with all kind of miseries; and if wee pull not downe the sailes of our lasciuious life, we are in danger to lose the expected promises of our Sauour Christ, which hee hath promised to all his true beleeuing seruants. Lord we beseech thee infuse into our hearts such abundance of thy grace, that wee may be withdrawne from all vice, that tendeth to the displeasure of thy omnipotent Maiestie; and so being withdrawne, in a most humble and prostrate humilitie, wee may giue thee that true sacrifice which thou hast prescribed.

scribed and commanded vs;  
that the good thoughts of  
thy spirit may draw thy mer-  
cy so towards vs, as that our  
petitions may ascend vp to  
the Throne of thy diuine  
Maiestie; like the smoake of  
Incense into the aire. Grant  
we lay (as it were) our  
mouthes to the eares of that  
Heauenly Wisedome that  
knoweth our wants, better  
then wee can vnderstand  
them our selues, yea, euen  
before wee can vtter them;  
and that we goe to him that  
calles: *Come vnto mee all you  
that trauell, and are beaui la-  
den, and I will refresh you.* O  
comfortable saying; to him  
then let vs goe, nay flie, that  
are wearied vnder the bur-  
then of a diseased consci-  
ence: for hee is that true re-  
freshing

Mat. II.

freshing salve which cureth  
the inward sore of a distressed  
and fretted conscience, if  
wee doe faithfully aske it at  
his hands in the sinceritie &  
purenes of our hearts. Why  
should we not then flie vnto  
this good Lord, who is the  
Father of all mercy, and  
God of all comfort? Let vs  
runne to him that is so wil-  
ling not onely to heare vs at  
our call, but farre more wil-  
lingly to receiue & imbrace  
our godly petitions and de-  
sires. He is that sweete com-  
fortable Cesterne and true  
Conduit of grace, by which  
all the benefits and gifts in  
that Heauenlie Treasure-  
house are continued and re-  
serued for Christs chosen. O  
let vs then vse Prayer, which  
is the key that doth open

where no Man shuts, and  
 shuts where no man can o-  
 pen; that enters where no  
 man hath passage, and re-  
 turns where no man can  
 hinder. The prayer of the  
 faithfull is the life of that  
 soule which is sore wrapped  
 and perplexed with the noy-  
 some puddle of a festered  
 and sinfull conscience where  
 by the heart is so oppressed  
 with griefe, that neither  
 wine nor strong drinke by  
 the rules of *Salomon* can  
 comfort. O then what shall  
 wee doe but crie to thee O  
 G O D, with heart and hand  
 lifted vp to thee? saying; O  
 that thou wouldest hide vs  
 in thy Grace, and keepe vs  
 secret, vntill thy wrath be  
 past. Therefore if any be af-  
 flicted, let him pray; and let

and

 20  
 an  
 day

 7  
 and



vs not presume in the height  
of our prosperitie, lest wee  
suddenly see a change; but  
let vs put our whole confi-  
dence in the Lord our God,  
and pray vnto him; and to  
none other. Neither let vs  
presume vpon our selues, or  
any earthly meanes besides;  
for there was neuer contem-  
plation, exercise, or any kind  
of study in the World, so ac-  
ceptable to the Maiestie of  
God, so gracious in his  
sight, so lincked and true a  
friend to him, as heauenly  
meditation; It awaketh in  
the night season, it rests not  
in the day; it forsaketh vs  
not by Land or by Sea, in  
health, in sicknesse, in pros-  
perity or aduersitie, in weale  
or woe; it is such a sure and  
tried friend in all extremiti-

ties, such an inseparable  
companion in mans greatest  
distresse, as no tongue is a-  
ble to expresse the content-  
ment it yeelds vnto the op-  
pressed. Therefore let vs  
loue it, and lodge it in the  
bosome of our weake con-  
sciences, and imbrace it in  
sincerity of heart: for it is  
our last and best friend, al-  
waies solliciting our Father  
in Heauen; whose name is so  
worthy to be called vpon so  
mighty for deliuerance, so  
puissant for protection, so  
gainfull for successe so com-  
pendious to abridge vne-  
cessary labours, as the name  
of **LEHOVAH** our most  
mercifull & louing Father.  
There was neuer Sanctuary  
so free for transgressors, in  
the strongest priuiledge ne-

uer such safeties; neuer holes  
in the Rocke so open for the  
Fowles of the field, the arms  
of any Mother neuer so o-  
pen to her child, as the bow-  
els of Gods mercifull com-  
passion to all true and faith-  
full beleeuers. Therefore  
with speede let vs all flie  
faithfully vnto this good  
God in all our wants and  
extremities, & there shroud  
our selues vnder his prote-  
ction. There was neuer  
Creature living vnder the  
Sunne, that saw not afflicti-  
on in his daies; neither was  
there euer any to whom af-  
liction was not grieuous  
and irksome; yet neuer was  
there affliction so great, but  
it hath beene vnder the cor-  
rection of a louing Lord,  
whose hand hath bene a-

able to master it.

Every affliction as it comes in severall kinds for our severall finnes and transgressions: so our meditations must be severall, and framed and fitted thereunto, and powred forth both with wisdom and zeale, that they seeme not harsh and vndigested to those sacred eares, that can both sift and trie the one and the other.

The delicacy and tenderneſſe both of our meditations and prayers must be so devoutly and wisely composed, and the fauour of his countenance so carefully sought for, as may appeare by the example of him that knew in his soule that a faint and dissembling Petition would returne emptie into the

the bosome of him that sent  
it vp.

*Cursed is hee that doth the  
worke of the Lord negligently,  
(saith the Prophet;) But  
(saith David,) A broken and  
contrite heart the Lord will  
not despise. David neuer sent  
vp his petitions, but with  
the deepest affection and  
zeale of heart, with the most  
sincere integritie and medi-  
tated zeale that might be:  
for euery night washed hee  
his bedde, and watered his  
Couch with teares, which  
argued his singular contriti-  
on and feruentnesse in his  
Petitions.*

And therefore after his  
godly example, let vs with a  
sincere & true desire of con-  
trite hearts, pray to that  
good God, that he will so

Ier. 48. 10

inspire his heavenly grace into our sinfull hearts, that when wee make our Petitions, we may haue the force of two tongues in our suite; whereby we may the better speede, and auoide the malediction, which otherwise we may receiue in stead of a blessing.

Wee may learne precepts and draw many excellent examples from the liues of the Heathen Philosophers and Writers; as also we may learne a zeale in our Petitions, euen of those wooden Priests, 1 Kings 18: of whom it is written; That they called vpon the name of Baal from morning to noon; and when they had no answer, they cried aloude, nay, cutte themselves with knives, till

the

the blood flowed; so they  
prayed not onely in teares,  
but in blood. O 28 b7A

And then shall not wee  
being the Children of light,  
be as feruent and zealous in  
our Petitions to God? The  
agony & zeale of the Sonne  
of righteousness was such,  
that in the dayes of his flesh  
hee offered vp Prayers and  
supplications with strong  
cries and teares to him that  
was able to helpe him.

O Lord inspire thy hea-  
uently grace to into our  
hearts, that wee may learne  
to addresse our selues, that  
in all temptations, necessi-  
ties, and afflictions, wee may  
in the true zeale of our heart  
pray so deuotely vnto thy  
omnipotent Maiestie, that  
our Petitions may haue a

K 5 gra.

gracious acceptance in thy sight.

And as Gods word further declares vnto vs, not only that he kneeled, (at the naming of whose name all knees must bow both in Heauen and Earth, and vnder the Earth;) but that he fell vpon the ground, the foot-stoole of his owne Maiestie, and lay vpon that face that neuer Angell beheld without reuerence: and when hee had praied once, hee praied againe more earnestly, as his word records: He once praied & departed; & a second time, & yet a third praied and departed, euer more vsing the same petitions; his prayer ascending by degrees, like incense & perfume. And not only his lips  
went,



went, but his agony & contention within was so great, that an Angel was sent from Heauen to comfort him; and out of the trouble of his soule the sweate like drops of bloud trickled downe to the ground.

Let vs not therefore at any time offer vp any vnworthy sacrifice: but let vs remember in our Prayers this glorious example of this our worthy and blessed Saviour for our imitation, that they may be blessed in their speede, and wee in their successe; and not to vter them carelessly, as if our spirits and tongues were strangers ignorant of eithers purpose, the lippes babling without the heart, but no compunction within; honouring  
God

God with our mouthes, but our spirits of true deuotion being farre from him; our hearts not bleeding with the drops of true sinceritie, which would bee heard and pittied. Our Altar without fire, our Petitions without heate, and all that wee doe without zeale.

If we meane that our Petitions should be heard and accepted at the hands of GOD, wee must frame our supplications with an ardent & true affectionated zeale, directed to God alone: for it is neither to be done to Angels, nor Saints, as Mediators or friends, one or other, greater or lesser in Heauen or Earth; but onely to be offered to the Maiesty of God, whose cares bee open to all  
them

them that seeke to him in Faith; for without true Faith all our Petitions are naught, and turne to our vtter confusion. Wee must not onely pray with zeale and desire, but with finesse of congruities, and application for his blessings in our necessities.

The Prophet *Hosea* maketh it plaine and saith; *The Lord at all times will take away all iniquitie, and receiue vs graciously, so we render vp to him the calves of our lips.* Nay, what is it that hee will not doe for them that put their whole rest vpon his omnipotent Maiestie in all tribulations and anguish of mind? If we make our humble supplications vnto him, he will stay his furious hand, and

and fill his hand full of mercie; he will with-draw his rod of correction, and send his rod of comfort; hee will sheathe vp his deuouring sword in the hand of his destroying Angell, who on e- uery side strikes downe to the graue, emptying houses and streets to fill vp Church- yards.

And vpon our true repen- tance, he will surceasse to send his deuouring Angell, and send his Angell of mer- cy and grace, which is a pre- seruatiue and the most soue- raign restorative vnder hea- uen, to make sound againe our diseased conscience, which hath been long over- growne with sinne, which did both hurt and wound; but now wee acknowledge  
with

with a sorrow from our hearts, that our finnes haue procured it at the hand of G O D.

In consideration of the great mercies that G O D doth daily & houely heape vpon vs, wee must addresse our Petitions to the L O R D in another key, and forme of supplication; meekely kneeling before the L O R D our Maker, lowly prostrate at the foote-stoole of G O D S mercy, that his iudgements may be diuerted, and turned away from vs.

Thus did that great patterne of wisdom *Salomon*, whose foote-steps are worthy our imitation; beseeching the L O R D of Lords, that when wee shall make our prayers according to

our

our necessities either in body or in mind that he would vouchsafe then to heare vs, and reach forth his mercifull hand vnto our complaints.

But these our Petitions cannot ascend, vnlesse faith & deuotion beate them vp; nor can they speede vnlesse they issue from a heart that vowes vnfeined repentance, and that calles to mind our finnes & transgressions that haue procured those iudgements; hat we may truly repent, and so wash them from vs, whereby God may heare vs, and shew his mercifull compassion.

But this repentance is new more bitter then can bee imagined: for every sorrow is not repentance, for they should worldlings repent.

Some

Some thinke euery confessi-  
on to bee repentance, then  
had *Pharaob* and *Saul* re-  
pent: some thinke that e-  
uery weeping is a repen-  
tance, then had *Esa* repen-  
ted: some take euery little  
humiliation to bee repen-  
tance, then had *Ahab* re-  
pent: some thinke that e-  
uery good word and pro-  
mise is repentance; if that  
were so, then should sicke  
men repent: some thinke, to  
trie G o d s mercy is repen-  
tance, then should euery  
foole repent.

But true repentance in  
deede, and such as is here  
ment, is more then hanging  
downe of the head like a  
bull-rush, or to wring out a  
teare, to sob out a sighe, to  
weate sackcloth, or haire-  
cloth,

cloth, or with a verbal  
sound of the lips, without  
the priuity and consent of  
the heart within, to cry  
Lord haue mercy on me, and  
so rest.

But it must be the scourging  
and launcing of the veter  
rie soule with true contriti  
on, a downe-right shower of  
teares from a broken penit  
tent bleeding heart, filled  
with exceeding bitternesse  
of sorrow and anguish for  
sinne committed.

Let no man thinke it too  
early to goe, or too early to  
beginne to goe to this good  
Schoole, not of sharpnesse  
but of sweetnesse; not of  
paine, but of pleasure. Let  
vs goe to it in our youth  
and let *Salomon* be our Tutor  
tor; whereby wee shall be  
taught



ballaught to remember our  
our Creator in the dayes of our  
youth.

crie Let it bee often remem-  
bered, that no man thinke it  
to late, lest hee omit and  
loose that which hee might  
e vetherwise haue gained.

riti What time soeuer the sin-  
ner shall truely repent him-  
self from the very bottome of  
his heart of his leude and  
wicked life, the Lord will  
forgiue and forget, and his  
sins shall vanish from his  
sight and presence, euen as  
lyme deaw before the Sunne.

good I say againe, he that right-  
ly repents himselfe of his  
wickednesse and vaine life;

Let is not the misery of this  
wretched life, nor terror of  
Conscience, nor malice of  
bees, (let them be Men or di-  
uells.

uels let them be a whole legi-  
 gion to one,) that shall ne-  
 uer hinder the ascension  
 and blessing of his godly  
 prayer; and it shall neuer hin-  
 der the forgiveness of his  
 sinne.

Neuer was the shadow  
 more faithfull to the bodie  
 then a blessed forgiveness  
 to faithfull repentance; and  
 the good successe which  
 hath beene to a faithfull and  
 zealous prayer, conceived  
 in the breast, and lodged  
 in the heart, and powerfull  
 uttered by the voice of the  
 tongue and spirit.

But this great expected  
 successe which we looke  
 to receiue by our Petition  
 at the hands of G O D, must  
 be formed in a more zealous  
 fashion then our common fa-

le is; which we may bee  
 compared to an hypocrites  
 custom, wanting these ne-  
 cessary adiuncts, these vnde-  
 layed, vndelaied assistants,  
 had bleſſe the companie  
 wherein they come, and  
 heed the suite wherein they  
 die Solliciters and Plaintifs,  
 who beate not the aire with  
 pounds that arise from the  
 hollow and emptinesse of  
 them, like Brooks that roare  
 and make a noise; but shew  
 their empty bottomes that  
 containe nothing but gravel  
 and filchinesse within; like  
 our desolate and onely fa-  
 ctionable prayers both at  
 home and abroad, in cham-  
 ber and Church: these are  
 hypocrites who poure forth  
 forme of words, rather in  
 fashion of custome, then  
 for

for any great zeale; neither honouring God, nor yet furthering the Petitions wee make for our expected desires.

These things duely considered, we must needs think in our minds we remaine in a very wretched and desperate case; our affections are so weake, that the least occasion or blast of vanitie, withdrawes vs from all godly desires, whereby wee run both soule and bodie into vtter destruction. Very little is the care which remaineth in vs, to giue this good **G O D** our onely Saviour that sends vs all things, his due; so our turnes be serued, and that wee haue receiued at the Lords hands our desire, there is all our fraile

flesh

flesh looketh for, till extremities come, and then wee make a new shew of repentance, with a sorrow for our negligence in the true serving and honouring of his Omnipotent Majesty; which wee rather doe of a custome then of zeale: as the *Parrot* of *Affricke*, wee recite the Creede, flattering God with our tongues; but dissembling with him in our harts; which is onely for want of Faith, by whose absence our minds are fraught with toies and fanfies, which beare away the due reuerence wee owe vnto God.

For when we haue praied to God that hee will giue care vnto our requests, and receiue our petitions, they are so negligently done, that we

we had need pray againe, to  
desire him that hee will out  
of his bountifull loue and  
great mercy cast his eye of  
pitty and not of anger vpon  
the great offence which was  
committed in the idlenesse  
of our prayers and supplica-  
tions made by vs vnto his  
diuine Maiestie, and that he  
will forgiue vs our sins com-  
mitted in our prayers; be-  
cause wee thinke then least  
of him at the time we make  
our prayer vnto him; neuer  
remembring the Maiestie of  
his person to whom wee  
speake, nor the Excellencie  
of the worke wee take in  
hand; neuer rowling vp the  
spirit of a sorrowfull repen-  
tant heart for our former of-  
fences committed: but if we  
chance then to stirre vp our  
deuotie

deuotion to prayer, we leaue them halt and lame, bodie without soule, or soule without deuotion, sound of lips without the heart; one part of our selues without the other, or the whole without a whole, clamour without intention.

But *David* practised true repentance, which may not bee repented of; and such were the panges and prickings of *Iobs* heart vnto GOD: *My groanings* (saith he) *come forth before I eate,* and *my roarings are poured forth.* Not onely groaning nor crying, but also roarings, with a continual inundation, as one waue dasheth forth another.

Now when the soule is thus prepared to speake, the

L cares

ears of the Lord are euer open to heare the true penitent sinners cry.

These are wonderfull passions. The hungry Lync in the desert oppressed with extreme of suffering want, neuer roared so much for his prey, nor the Hart braying after the water brookes, as the goodnesse of the Lord in the soule of the faithfull. He is the mighty LORD of Heauen and Earth, whose name be blessed and hallowed for euer, in Earth as it is in Heauen; and blessed are all those that are in loue with his goodnes, and trace nearest vnto his steps.

And to giue vs a further example in his owne cause; when his soule was hedged in and enuironed round about



bout with vexation euen  
vnto death, when anguish  
& sorrow incompassed him  
round about; as also then in  
his greatest agony, when he  
cried with a great voice,  
(not for particular persons,  
as before hee wept, but vn-  
dergoing the burthen and  
punishment of all the sinnes  
and sinners in the World,)  
*My God, my God, why hast  
thou forsaken me:* and crying  
againe with a great voice,  
gaue vp the ghost.

Therefore the blessed A-  
postles mentioning the daies  
of his humanitie, and the ex-  
ercise of his godly and sa-  
cred life, and fruite of his  
lips, and the passions of his  
spirit, thought it not enough  
to giue notice to the World  
that he prayed to his Father;

L. that

that hee praied with teares which trickled downe his blessed cheekes, and watered the ground; nor of a cry alone weakely sent out, but of a vehement and strong cry, which (if Heanen were brasse) were able to pierce through it, and find way into the Sanctuary, into the eares of the Almighty.

Such a prayer as it ascends lightly vp, borne vpon the wings of Faith; so it euer comes laden heauily downe with a blessing on the head of him that first gaue it flight. This Lanthorne of our direction and composition of humilitie and goodnesse, this glorious and neuer enough admired LORD of life, who prest & oppressed with the weight & burthen thereof,

thereof, groaned vnder the affliction of our finnes in a most perfect forme of exact obedience, with his bleeding teares for vs, shewed vs the right forme of faithfull supplications for our selues.

Let vs then bee importunate and seruent in our prayers, that our Petitions may wrestle with God, and overcome him. For if our prayers bee powred forth in the seruentnesse of zeale without waivering, then let vs make no doubt, but hee wil graciously receiue them into his armes of mercie.

And Was hee thus grieved for vs, and shall not wee grieve for our selues? groaned hee vnder the weight of our sin, (being himselfe without sinne)

finne) onely in compassion and pittie towards vs? why then doe not we continual-  
lie groane and grieve? It is so farre from vs, that in no way wee giue his heauenlie Maiestie his due, except in committing sinne, and drinking it downe the throate with greedinesse, and a desiring thirsting appetite, euen as *Behemoth* drinketh down *Jordan* without sense, sorrow, or griefe for the same.

The true consideration hereof will enforce and procure in vs a more perfect desire to follow the true prescription that our Sauiour hath prescribed for vs in his holy Gospell; which commandeth vs by expresse words to bee importunate and seruent in our prayers, that

that our Petitions may ascend vp to G O D our Lord and onely Sauour and there to be receiued into his bosome, to prevent a further and greater danger before the dreadfull Maiestie of the omnipotent L O R D of Heauen and Earth; who with the breath of his nostrils is able to destroy our bodies and soules, & change the World and the beauty thereof into a *Chaos* and heape of confusion; turne the Sunne into darkenesse, and the Moone into blood, and alter the property and being of all the Creatures in the World at the twinckling of an eye.

Considering what we are that speake, that offer vp the calues of our lippes, and the fruites of our repentance;

L 4      poore,

poore, naked, impotent, vnworthy wretches; wee should be importunate, and with a feruentnesse of zeale, poure out our supplications vnto GOD, that he wil mercifully heare vs, and gently receiue our supplications, and according to his wondered goodnesse satisfie our faithfull requests poured forth vnto him in the name of CHRIST IESVS our Lord and onely helper in all distresse.

But our wretchednesse and mortality, our nakednesse in good workes towards him, is such, that if there were any spark of true faith in vs, it would make vs ashamed, as it did our first Parents, when they hidde themselves from the presence

sence of their G O D.

The view of our finnes is exceedingly sinful, the number, the weight, the danger thereof hang about our neckes like millstones, that we are notable, nor worthy to cast vp our eyes to heauē: for our finnes are so exceedingly miserable, that the Prophet of G O D being astonished to see either man or the Sonne of man so kindly visited, biddeth vs be frequent in our Petitions to G O D. And we must expect an happy successe of our supplications, vlesse we wil cal in question or doubt of the promises of God, which are more stable then the pillars of the Earth, or the basis of the surest foundation: except we wil cast our graine into

the earth, and expect no harvest; plant Vines, and not drinke the Wine thereof.

If wee meane to receiue that at G O D S hand we doe expect to haue, then wee must prepare our selues in another forme to poure out our vnworthy plaints and petitions; and thinke that G O D either heareth not, or regardeth not at all, (the weakenesse of our faith is such;) but hee is willing to grant as farre as is expedient for our good.

If our darke vnderstanding would giue vs leaue duely to consider, there is another motiue for seruency to bee vsed vnto that great G O D, who will not be mocked with the idlenesse of our thoughts and lippen: be pitiful.



tifulnesse of his fauourable countenance, - which is so great to man, as if wee doe but carefully aske it in zeale and humility of heart, hee is then so ready to hearken to our requests, that presently he opens his hand of bountie, and powreth on vs his benefits plenteously.

All these respects and considerations thereto tending, doe crie vnto vs in most pitifull and lamentable manner, to make our hard and stony hearts to melt, and cry vnto his Omnipotent and Diuine Maiestie, whereby wee may grow to be more feruent in our Petitions. We must not thinke that the noise of our lips, as the ringing of basons, meer sounds and voices, that awake and

flie vp whilst the inward man doth slumber and keepe downe, procures audience at the hands of God.

The strongest and most effectuall speech in the secret eares of God, proceedeth not from bare words, but from intention of heart. Hee that heareth without eares, can interpret our prayers without our tongues; he that made both the one and the other, knowes the language of both alike. He that saw *Nathaniel* vnder the Fig-tree before hee was called, saw and sanctified *John Baptist* in his Mothers wombe before hee came forth; and read the heart of *Zachew* before his conversion: seeth and bleisseth our godly prayers seruently con-

cci-

ceiued, and sown in the root of our consciences, before they bring forth any fruite.

But if they be onely verball and vocall sounds without wringing any droppe of contrition from the conscience, bloud from the spirit, they may beat the aire with empty sounds, but into the eares of the Almighty shall they not enter; but their want of deuotion shall bee answered by him, as the prayers of those Idolaters, *Ezechiel 8. Though they cry in mine eares with a loud voice, yet wil I not heare them.* Therefore let vs not herein behaue our selues vnworthilie, nor presume to speake to the Maiestie of GOD, but with such a due respect and reue-

reuerence to his Omnipotence, that in speaking wee know to whom wee doe it. Let vs stirre vp both our tongues & spirits, that they may ioine hand in hand, the sooner to preuaile with G O D.

Luc. 18. 1.

And further if wee doe thinke that our often powdered out petitions and plaints to God doe not preuaile according as our fraile flesh would haue it, yet wee must not be discouraged or waxe faint thereby, but goe on still in our suite grounded vpon Faith, and so importune his Maiestie euermore and more; sollicite his long suffering patient eares with our faithful clamors, so shall wee at last obtaine all that we godly desire.

Per-

Peraduenture not in the same manner that our fraile flesh desires, yet in that which the LORD out of his great mercies seeth most conuenient for the helpe of the Soule, and for the comfort of the Bodie.

It were good for vs to carry *Iob*s minde, saying; *Though G O D kill me, yet will I trust in him.* Though G O D denieth vs a while, yet let vs not despaire in him: for without his helpe there is no good to bee had, or to be expected either for the reliefe of body or soule.

It is said. Heaven & Earth shall passe, but not one tittle of his word shall fall to the ground.

Therefore when we haue powred forth our suite, and  
made

made our petition knowne, then let vs beginne anew, repeate it, recite it, ingeminate it, and dwell vpon it; bee not beaten away by any distrust or temptation from thy hold. Learne adherence to thy suite, from the Mariners constancy, which is, we beseech thee O LORD, we beseech thee,

And if wee set our hearts truely on worke, they will soone finde out this theame. When the affection is fastened, the tongue is easie, and willing to dwell thereupon.

For example, *David* when he heard of the death of his sonne *Absolon*, he said; O *Absolon*, O my sonne *Absolon*, o *Absolon* my sonne, my sonne; where his affection seemes onely to dwell vpon the name

name and memory of his  
Sonne, and his tongue to  
haue forgottē to pronounce  
any other speech, saue onely  
*Absolon.*

It manifesteth likewise  
what loue our SAVIOUR  
bare towards that holy Ci-  
tie, in that hee ingeminated  
and repeated his sorrowes  
ouer and ouer, saying; *O Je-  
rusalem, Ierusalem: if I forget  
Ierusalem, let my right hand  
forget her cunning.*

Our affections must be in  
loue with him and his blef-  
sed name, more then Sonne  
or Citie, or any worldly de-  
light, that it may bee euer  
meditating in our hearts,  
and walking in our tongues,  
saying; *My God and my  
Lord.*

And the more we are held  
off,

off, the nearer let vs preasse.  
Let vs attend his leasure &  
mercifull pleasure with pa-  
tience, without distrust,  
without wearinesse.

The longer *Abraham* tal-  
ked with **G O D** the more he  
preuailed; hee brought him  
from the whole number to  
fiftie, from fiftie to ten. be-  
fore he gaue him ouer. Mark  
the manner of his importu-  
nitie.

*Behold, I haue begunne to*  
*speake vnto my Lord, and*  
*am but dust and ashes. Let*  
*not my Lord be angry. And*  
*will speake againe once more*  
*I haue begunne, and againe*  
*will speake. And let not my*  
*Lord be angry. So farre was*  
*G O D* from anger, that hee  
gaue him both a patient  
care, and a gracious answer



in his most importunate re-  
 quest; *If it be found there, I*  
*will not destroy it.*

Let vs consider and be-  
 holde what is the force of  
 prayer poured forth in since-  
 rety from the tongue of a  
 righteous and zealous man.  
 It is so powerfull in the  
 beares of his Diuine Maiefty,  
 that if in the whole City, a  
 Citie so exceedingly sinfull,  
 that the crie thereof ascen-  
 ded vp into Heauen, euen in-  
 to the cares of the Holy of  
 Holiest, whose wrath and re-  
 solution was of their ouer-  
 throw, and his determinate  
 decree past thereupon: If, I  
 say, there had beene but ten  
 righteous persons to haue  
 stood vp betwixt his wrath  
 and their finnes, for their  
 sakes it had not beene de-  
 stroi-

stroied. It pleaseth the care  
of his Heauenly Maiestie  
right well to bee long in  
treated; whose blessed con-  
dition and nature is neuer  
truly leuelled at, as when we  
perswade our selues, that  
our importunity therein can  
neuer be burthensome to his  
Highnesse.

Many times hath his Ma-  
iestie vnto vs full and mi-  
serable wretches ingemina-  
ted, recited, and repeated  
vnto the riches of his mercie.  
As in these and the like pla-  
ces: *The Lord is merciful  
gracious, slow to anger, aboun-  
dant in goodnesse and truth  
reseruing mercy for thou-  
sands, forgiving iniquities, sin-  
and transgressions.*

What did he meane there-  
by, but that, twise and re-

times together wee should  
 ingeminate, recite, and re-  
 peate ouer againe our re-  
 quests and petitions, and cry  
 for his mercy? and then if he  
 seeme deafe for a while, and  
 make as though hee heard  
 not, yet at last the zeale of  
 our importunity will pro-  
 cure his Omnipotent Maie-  
 tie to graunt audience.

If our words and pray-  
 ers will not preuaile, then  
 let vs ioine thereto our  
 teares; that God may say to  
 vs, as he said to *Ezekiab*; *I*  
*haue seene thy teares.* They  
 are so powerful messengers,  
 chiefly if they be done in the  
 sinceritie and singlenesse of  
 heart.

No sooner can the thought  
 appeare crauing his merci-  
 full aide, but the eye of his  
 com-

compassion and goodnesse be  
as vpon them.

Then who is it that will not worship and serue this  
louing Master, being so ready  
die at our call to receiue our  
Petitions into his hands of  
mercie ?

*David* saith, that *God* has  
heard the voice of his weeping  
Teares, and sorrow for our  
sinnes, doe cause the eares of  
*God* to open vnto our godly  
lie requests. Therefore let vs  
glorifie this good *God*  
with our bodies in true hu-  
militie, and serue him in spi-  
rit, and lift vp our soules  
with *David*, and our hands  
with *Moses*; our eyes with  
*Peter*, and our voices with  
*Debora*.

Thus seeking, wee shall  
find; thus knocking, it shall  
be

bee opened vnto vs. Let vs  
 giue our Petitions but the  
 right voice to aske with, &  
 questionlesse there is no  
 doubt, but G O D will heare  
 vs in his mercie to our im-  
 measurable comfort and  
 joy.

It must not be the dumbe  
 and silent which must giue  
 an eye to seeke with; it must  
 not be the blinde and care-  
 lesse which gives an hand to  
 knocke with; it must not  
 beare to molest and disquiet  
 not onely the doores, but all  
 the Treasures and Jewels in  
 the Kingdome of Heauen,  
 which will bee opened vnto  
 those his chosen: And whi-  
 ther our blessed SAVIOUR  
 hath himselfe inuite vs; Come  
 into mee, all you that labour  
 and are laden.

O

O this is a loue without  
example, where the King vs  
himselfe not onely comma-  
ndeth, but desires our appea-  
rance. Who then shall keepe in  
vs backe where he comma-  
ndeth? Open ye gates of right  
teoufnesse, and be ye opened  
ye euerlasting doores.

O what a blessed and com-  
fortable saying is this vnto  
sinnefull man by so great  
Lord and King! Who then  
shall oppose themselves a-  
gainst vs? What need we to  
haue a Mediatour, an Inter-  
cessor or friend, when hee  
himselfe hath giuen his  
voice, and freely calles vs to  
himselfe alone?

Though the frankenesse  
and bounty of his loue hath  
yeelded accesse vnto his  
heauenly Maiefty, this great  
loue

our loue of our good G O D vnto  
 vs, must not embolden vs  
 with a lesse respect or reue-  
 rence in shewing our dutie  
 in the true seruing of him:  
 in which loue of his doth de-  
 serve more in a farre greater  
 degree, then our vaine and  
 fraile flesh can yeelde vnto  
 his Omnipotency and State,  
 that sits in glory at the right  
 hand of his Father.

And whereas we are poore  
 wormes creeping vpon the  
 soote-stoole of this Earth,  
 pray wee that his Maiestie  
 will bee so gracious as to  
 his vouchsafe we should speake  
 vnto him as it were face to  
 face, to poure out our petiti-  
 ons with our owne voices  
 vnto his most blessed and sa-  
 cred eares.

All know by daily expe-  
 M rience,

rence, that the Kings of the earth keep themselves with in a strict watch and wary regard; and their persons are full of Maiestie and terror, and not spoken vnto, but with difficulty and friendship: besides the infinite distraction of suites and busineses, more then the cares of any mortal man can receiue, driue them of necessity to the deputation of subordinate Ministers.

But in GOD who rideth vpon the Cherubins, and maketh his enemies his foote stoole; there is neither danger of his person, nor defect in his hearing. For he that planted the eare, doth all, he not heare? He that smiteth and knocketh at a gate, doth open, and calleth for entrance.

30007

M

trans



thence, when wee knocke at  
his, will he not grant en-  
trance?

In earthly Courts among  
which wee liue, wee may  
haue many impediments;  
few will hardly fauour vs,  
many may hinder vs be-  
fore we can deliuer our mes-  
sage.

But at these Heauenlie  
Gates at which we must al-  
waies call, the LORD alone  
is Porter.

For when the friend knock-  
ed in the Parable of *Luke*  
at mid-night, the heauiest &  
deadeft houre of the night;  
or he who was neereft the gate  
first awaked, if hee slept at  
all, and first answered.

How willing is hee to  
grant, that is so willing to  
be disquieted? Now glad to

M 2 heare

heare our knocke, that hath placed his bed so neere the gate? How truly may we say that hee was not onely neere the gate, but the Lord himselfe and the very gate? who when his Children were fast asleepe, the cares of Angels and Saints shut vp, hee first, and at the very first call, nay, onely he among the rest made answer vnto it.

The LORD is alwaies neerer vnto vs then we are vnto him, *Psal. 10. Hee becometh the desire of the poore.* He first prepareth the heart, and setteth it on worke to pray, and when hee hath so done he bendeth his care vnto vs giuing vnto vs both the cause and the effect, both the blessing, and meanes of it.

the blessings. The truest and  
most effectual messenger we  
haue to send our Petitions  
by, is Prayer, poured forth  
in the zeale and singlenesse  
of our hearts.

If we send vp merites, the  
starres in Heauen will dis-  
taine it, that we who dwell  
at the foote-stool of GOD,  
are presume so farre, when  
the purest Creatures in Hea-  
uen are impure in his sight.

If we send vp feare and di-  
strust, the length of the way  
will tire them out, and with  
the weight sinke to the  
ground, before they come  
halfe way vp to the Throne  
of saluation.

If wee send vp blasphe-  
mies and curses, all the Crea-  
tures in Heauen and Earth  
will set themselves against

vs; the Sunne and the Moon  
will raine downe bloud, the  
fire hot burning coales, the  
aire thunderbolts vpon our  
heads.

But *Prayer* is a Messenger  
freed from all these imper-  
fections, whom neither  
the irksomnesse of the way  
or tediousnesse of the pas-  
sage can hinder from his  
purpose; quicke of speede  
faithfull of trust, able to  
mount aboue the Eagles of  
the Skie, into the Heauen of  
Heauens, as a Chariot of fire  
leading vs aloft into the pre-  
sence of G O D, to seeke his  
assistance and grace.

The least finger of his  
right hand is of more puis-  
sance then the whole armie  
of flesh or armie of spirits  
yea, then the whole liue

whole

whole substances of Angels,  
the Men, of siluer, gold, silke,  
the purple, and all other Crea-  
oures.

So that Prayer shall walke  
through life & death with-  
out controllement.

If it find Angels, Principa-  
ties, Powers, things present  
and things to come, or any  
other Creature in the World  
stopping her passage, and re-  
tarding her forwardnesse,  
she shall cleere her way not-  
withstanding, and climbe  
up to the presence of her  
G O D, and in his eares deli-  
uer her message.

Be wee in sicknesse? To  
him the true Phisicion that  
knowes both the cause and  
the cure, shee comes for  
health.

Be wee in imprisonment?

M 4 There

There she sollicitates a releas  
from him the Lord of liber  
tie. Be we oppressed with po  
uertie, or want? The Earth  
the LORDS, and all that  
dwell therein: to him she  
comes; for the blessing of  
the Lord maketh rich.

Are wee afflicted aboue  
measure, beyond the strenght  
of man, in so much that wee  
doubt whether wee liue or  
no, receiuing the sentence of  
death within our selues, so  
that in our opinion we com  
prehend no deliuary, no eua  
sion, but lie open to the di  
rect accomplishment thereof:  
Yet in this exigent and  
extremitie, we come to God  
by these meanes of Prayer  
being almost beyond hope  
without expectation; and by  
his gracious and mercifull  
plea-

leasure wee are deliuered.  
Therefore let vs herein re-  
ceiue comfort: his Maiestie  
out of his great clementie  
hath and doth deliuer vs dai-  
lie, not onely from the death  
of our bodies, when wormes  
and rottennesse haue made  
their last and long prey vp-  
on them; but from the  
death of our minds, when  
the spirit is buried vnder  
sorowes, and no Creature  
found in Heauen or Earth to  
giue it comfort.

Be our minds, be our af-  
flictions neuer so many and  
great, though in our weake  
imagination we can imagin  
no deliuary, no release, when  
all earthly comforts forsake  
vs yet let not vs forsake this  
refuge; let vs not despaire in  
his mercifull helpe, no more

M 5 then

then *Jonas* did, who being in the bottome of the Sea, and within a prison in that bottome, in such an affliction, so great, so strange, as greater nor stranger could not be to humane reason, or more without hope; yet said *Jonas* 2.2. *I cried in mine affliction vnto the Lord, and hee heard mee; out of the belly of hell cried I, and thou heardest my voice.*

Therefore in our aduersitie and wants, how great & greuous soeuer they oppresse our weakenesse, yet let vs neither distrust, or despaire of his mercifull helpe; but let vs pray still in hope, in all the anguish of minde, and let our prayers bee with such a confidence and zeale of loue to G O D, as the feruency



uencie thereof may ascend  
vp to his Throne, and there  
rest in his pittifull eye, and  
armes of mercy.

In our prosperity, be it ne-  
uer so flourishing, let vs  
pray, nay, pray continuallie.

In our health and prospe-  
ritie, let vs pray to conti-  
nue it.

In our sicknesse and ad-  
uersity, let vs pray to release  
vs.

For if wee consider our e-  
states rightly, wee shall per-  
ceiue many reasons to the  
exercise of Prayer, daily to  
seek his fauour and the long  
continuance thereof, with-  
out whose mighty protecti-  
on and care ouer vs, we are  
ready to fall into a thousand  
dangers of vndoing both  
the body and soule, and

to

to perish continually.

And therefore let vs well consider, and take heed both in time and season, with words futable in our Petitions to our purpose and intention, in giuing thanks for his great benefits daily poured vpon vs; with intreatie in our Petitions for necessities to bee implored by vs in the time of sicknesse, in the time of our health, in the time of our aduersity, in the time of our prosperity.

Let vs come before him, fitting our words in the habite of our occasions. with such a fitnesse and decencie, that they fall not harshly, & from the purpose. ascend into the eares of the Almighty LORD, the true patterne of all wisdom and goodnesse;

who

who hath giuen vs the first  
and best forme thereof him  
selfe; who hath both taught  
vs to pray, and taught vs  
how to pray, and who will  
both heare our petitions,  
and grant our requests con-  
tained therein, as farre as  
seemes expedient to his vn-  
searchable wisdom, that  
knowes our wants before  
hee heares our complaints,  
our necessities better then  
we our selues.

And because meditation  
is so excellent a thing, so rea-  
die, so swift, so powerfull, so  
vnseparated from vs, that it  
cleaues vnto vs when all o-  
ther meanes faile and for-  
sake vs; therefore we should  
the more earnestly imbrace  
it, more zealously imploy it,  
more dearely esteeme it.

It

It finds vs out comfort in our greatest extremities and miseries, our wayes being hedged vp as with thornes, that we cannot stirre to deliuer our selues therehence. When we are ouer-flown with the deluge of sinne, as with a floud, & iudgements inuiron vs on euery side: this is the *Doue* that brings vnto our Soules the Oliue branch of comfort.

But alas, we kill the life thereof through the coldnesse of our deuotion, and carelesnesse of our deliuerie, and vnsit preparation thereunto, and find not the sweetnesse and successe that else wee might expect, and obtaine at the hands of G o d thereby.

Let these things be oftentimes

times our meditation and  
study, that so despising the  
vaine things of this transi-  
torie life, and passing our  
steps in the path-way to fe-  
licity, we may at the last ob-  
taine the reward which our  
Saviour CHRIST hath  
promised; *Come ye blessed of  
my Father.* Euen so let vs re-  
solue with our selues, that  
for as much as wee haue be-  
gunne our Pilgrimage in the  
*Spirit*, neuer to end it in the  
*Flesh*; and that if all the  
World would fall away  
from GOD, and his Word;  
yet wee and ours will serue  
the LORD. So shall we be  
sure in the ende of this our  
Pilgrimage, which we haue  
passed with feare, to enter  
into that spirituall *Canaan*,  
which CHRIST our IE-

H O V A hath promised v  
which L O R D for thy  
mercy sake grant  
vs. Amen.

zc.  
ed vs  
thy  
it



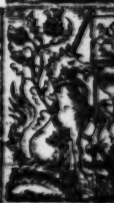
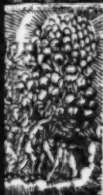
THE  
SOVLES  
Alarum-bell.

*The Second Part.*

Containing di-  
vers godly PRAYERS,  
most fit to comfort  
the wounded consci-  
ces of all such penitent  
sinners, who hope for  
salvation through the  
merits of Christ  
Iesus.

By H. Thompson.

At London printed  
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TO THE RIGHT  
HONOURABLE,  
and my very good Lord,  
WILLIAM Lord *Eurye*,  
Baron of *Maulton*, *Henry*  
*Thompson* wisheth all honour,  
grace, and spiritual gifts  
by Iesus Christ  
our Lord.



Being willing  
(Right Ho-  
nourable, and  
my verie good  
Lord) in the  
sight of all the World to leave  
some publike testimonie of  
my humble duty, and unfei-  
ned

ned good will towards your Honour, I thought I could no better way performe it, then by dedicating these poore labours of mine, to bee shrowded and harboured under your Honours favourable protection; beseeching your Honour to accept this my humble and bounden dutie. And as I dedicate it to your Honour, so I humbly crave that it may bee defended: for GOD hath set you in authoritie to maintaine his Word, and loue his Religion, which hee hath prescribed in his holy Gospell. Hee hath honoured you, that you should honour him; and hath set you up, that you should  
main.

maintaine him, and wholly  
trust in him, and live to him,  
as a stay that can neuer faile,  
neither in this World; nor in  
the World to come. All o-  
ther things shall faile (for all  
flesh is grasse; and the glo-  
ry of man is as the flower  
of the field) but G O D is  
everlasting, his Word is ever-  
lasting, and they that are be-  
gotten to him by the immor-  
tall seede of his Word, shall  
live for ever: and this life be-  
ginneeth, and groweth, and  
increaseth in the true know-  
ledge of G O D, to the increa-  
sing of our faith, and wor-  
king in vs as the seale of our  
adoption that true sanctifi-  
cation, that maketh vs to live  
unto

unto GOD by righteousness, purely to worship him according to his Word, and with brotherly love deuoid of all hypocrisie, from a pure heart to loue our Neighbour. This (Honourable Lord) is true Religion, whereunto GOD in great mercy hath called you, so goe cheerefully forward. Beware of this vaine World, and of that vaine trust that wicked men are wont to put in it; leane not upon it, but stoppe your eares against the enchaning and fawning whisperings of the hollownesse thereof, and the dissolute Professors: for there can bee no greater trespasse against the Lord

then

us thereto leane upon Assyria,  
to rest in the strength of  
Egypt, to goe downe into  
Ethiopia: Cursed is that  
Man that putteth his trust  
in Man, and maketh flesh  
his arme; hee shall be like  
the Heath that groweth in  
the Wildernesle: But con-  
trariwise, He that trusteth  
in the Lord, mercy shall  
embrace him on euerie  
side, he shall neuer be con-  
founded, hee shall bee as  
Mount Syon, and shall ne-  
uer be remoued: for the  
Lord is his secret place, &  
is with him, therefore who  
can be against him? What  
is a Mans Bow, what are  
his legges, what is the  
swift-

swiftnesse of Horses, or  
the strength of an Hoast  
or the fauour of all the  
Princes of the World in  
comparison of God, in  
whom is onely the assu-  
rance of that euerlasting  
inheritance? It is the God  
of *Iacob* that must be our  
defence, our strong Tow-  
er and Rock; the Chariot  
and Horsemen of *Israell*  
the testimony of his pre-  
sence and fauour, that  
onely can make vs glad.  
Wherefore againe, and a-  
gaine, I most humbly be-  
seech your Honour, beware  
of vaine trust and confidence  
in Men, and in things that  
are lesse worth then Men.

and as GOD hath in mercy  
bestowed upon your Honour  
great wisdom, so pray that  
you may haue a discerning  
spirit, that the deceivable  
glory of this World make you  
not forget your greatest duty,  
that so you may shine in his  
ouerlasting Kingdome.

True Religion (Honou-  
rable Lord) is effected by  
that diuine and eternall wis-  
dome, whereby the contem-  
platiue vertue of man is lif-  
ted up to the happy know-  
ledge of the Maiesty of God,  
better all other the greatest ver-  
gine; and wherein resteth the  
truest contentment in this  
life. For if there be a Para-  
dise in this life, it is seated in

one of these two, either in Religious Meditations, or in holy studies and godly speculation: because whatsoever is not in one of these two, is full of griefe, vexation, bitterness, fearefulnesse, care and sorrow. But as Christian modesty (Right Honourable) hath moued me to giue to euery thing his due, in not ceasing from setting forth anything in the praise of that which of right deserueth to be commended: so Christian Iustice and equity would not suffer mee to let that pass without some commendation, whereunto I am not able sufficiently to giue any. But considering that slightly

com



commend a thing, were the  
next way to dispraise it, ex-  
cept withall it were shrow-  
ded vnder the Patronage of  
some worthy Person; and  
thinking it vnnecesse to let  
that go like an Orphan with-  
out a father at home: I haue  
presumed to commit it vnto  
your Honours protection: not  
bare Lawrell, which of it  
selfe for the greenesse (when  
either be withered) may seem  
to bee accepted; but the same  
checked and adorned with  
most heauenly Meditations.  
So that (as I thinke) if your  
honour were presented with  
materiall Lawrell, wherein  
(besides naturall greenesse)  
were but this necessary vse,

that it could defend you in your Garden from the heate of the Sunne, you would accept, if not of the gift, yet of the good will of the giuer.

Sorelying my selfe still vpon your Honours wonted accustomed fauour and clemency, I doubt not but you will affoord mee a fauourable and friendly acceptation hereof. For herein is not that greenne which consisting of naturall qualities must then wither, when all things haue their ending according to their nature: but the flourishing greene promises of the covenant of God, which (as God himselfe) last alwaies immutable and vchangeable

ble. Here are not the beautiful  
leaves of a materiall tree,  
which delight one'y the out-  
ward sight, but a most fami-  
liar view and patterne of  
God himselfe in Christ, euen  
to the delight of the soule,  
and inward comfort of the  
spirit, which take pleasure  
onely in Heauenly things.

To conclude, here you are  
not shrowded from the heate  
of the Sunne, but shall finde  
most coole shade from the  
parching heate of sinne: from  
which, (as in duty I am  
bound) I will pray, that God  
in this life shield and defend  
you, and in the life to come  
grant you everlasting rest.

Thus presuming on your

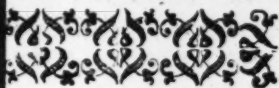
N 3 Honors

*Honors wonted fauours and  
curtesies shewed vnto mee,  
and crauing pardon for this  
my bold enterprise, I hum-  
bly take my leaue.*

Your Honors to be com-  
manded in all duty  
and seruice,

HENRY THOMPSON.

An



*An Admonition to  
the zealous Reader  
concerning the most  
godly exercise of  
PRAYER.*

**M**any are the  
godly and zealous  
Treatises  
which are already extant,  
tending to the  
encouragement of those that  
hunger and thirst for the true  
service of the living God: yet  
(gentle Reader) I craue thy  
Christian patience friendly to  
N 4 accept

accept this small trauell of mine, and these my simple Admonitions. For among all our godly and deuoute Meditations (good Christian Reader) there can bee none better, more acceptable to G O D, more commodious and necessary to Man, or more fit for vs to the attaining of a good and happy life, then at all times to occupie our selues in the continuall remembrance and meditation of the life and death of our Lord Iesus Christ; the which thing is plainly shewed and declared, not onely by the example and doctrine of diuers holy and learned Men, but also by experience it selfe. And if thou wouldest flie from sinne and shunne vice, then consider with thy selfe what great things the onely Sonne of God  
boith

both did and suffered, to the end thou mightest be deliuered from sinne.

If thou desire to beautifie thy soule with loue, humilitie, gentlenes, patience, obedience, charity, and other vertues; then cast thine eye on the perfect and liuely patterne of all vertue, which is thy LORD CHRIST himselfe.

If thou bee desirous to contemne the world and all worldlie vanities, and nothing to care for the same: then weigh with thy selfe earnestly what kind of life CHRIST our Lord led, when hee was lining here. How full of troubles, how full of labour and sorrow, and how bitter a death hee sustained for Mans saluation.

Finally, if thou wouldest store up and inflame thy mind

N 5 with

with the loue of GOD, and  
giue him thanks, what can in  
such a case bee more effectually,  
then still to call vpon GOD,  
and to remember Christ his  
life and passion, and how many  
and great benefits we haue re-  
ceiued thereby? Whereupon the  
Apostle saide for good cause:  
Remember you him, who  
suffered at the hands of sin-  
ners; that Man should not  
quaile nor bee dismaied in  
heart: and Saint Peter saith;  
That CHRIST suffered,  
that Man should bee also  
comforted with the remem-  
brance thereof.

But to the intent that thou  
(good Christian Reader) mai-  
est vse these Meditations to  
thy great profit, thou must ob-  
serue this order; that at such  
time as thou mindest to pray,  
thou



thou presently reade over all these chiefe points that are to be thought upon: then pause in contemplation upon that wherein thou tookest most pleasure in thy Meditation, directing thy thoughts to some vertuous actions. Seriously consider with thy selfe how diligentlie Christ exercised himselfe in vertue, who gaue vs an example earnestly to follow his steppes; then determine with thy selfe to imitate that vertue which thy Prayer treateth of, and to increase daily in the same labour. Also in the day time call to minde that which thou diddest purpose with thy selfe, and omitte no occasion whereby thou maiest put that vertuous exercise of Prayer in practise in thy selfe. The chiefe point wee haue to consider of,

is, to pray deuoutly to our Lord and Saniour Iesus Christ; whereby we may liue and leade our life in his feare, and walke in his holy Commandements.

Gentle Reader, I would not haue thee think this my simple admonition to bee superfluous, but rather a thing tending to winne the weaker sort to more willingnesse for the practise of this diuine exercise of Prayer; a thing not new, yet needfull: a thing olde and ancient, long agoe practised of the poorest, exercised of the most excellent and godly on the Earth, the Prophets, the Patriarkes, the Apostles; yea, and of Christ himselfe the patterne of piety, who gaue the first platforme of perfect Prayer, most plaine, pure, precious, and profound, in these words: Our Father  
which

which art in Heauen, &c. To the substance wherof although there can bee nothing added, nor from thence any thing can bee taken away without manifest impietic; yet are wee not so strictly tied to the words thereof onely, but that wee may according to our severall occasions which are infinite, dilate upon the same to our comfort, and without offence to the Maiesty of G O D, if it bee done in true zeale, without which euen the most effectuall prayer is sinne.

I cannot but confesse that great is the frailty remaining in mee, which in my trauaile in this practise hath greatly hindered me; and many are the vanities of my minde, which in my chieffest desire haue miscarried mee: yet such hath bene  
the

the fauour of my heavenly Father, that he hath hitherto assisted me, and (to my comfort) hath performed that which of my owne proper power, wisdom, and will, I could not performe.

And these Prayers which are in this little Volume, thou shalt finde not a little comfortable by the faithfull exercising thereof, to euery estate, degree, or calling. I presume not to teach, but desire to be taught; and expect no praise, but euen in heart yeeld all the praise to him that was, and is the guide and stay of all those that truly seeke to serue him: which I beseech him to grant vs faithfully at all times, not in the outward word with the lips onely, and with a shew alone; but with the inward affection of

of the heart, with the longing  
desire of the soule, and the ar-  
dent consent of all the powers  
thereof: so shall our Prayers  
please him, and even the groanes  
of our hearts, which passe in si-  
lence, shall present our cause  
before the Tribunnall seate of  
our good God, who is alwayes  
neere at hand and ready to per-  
forme what is most necessarie  
for our estates in this life,  
which in respect is but a span  
long: yea, could we live a thou-  
sand yeeres, it were but as one  
day. We may not too much re-  
gard the over-dainty mainte-  
nance of our corporall estates;  
we may not over-curiously seek  
the meanes to become admira-  
ble in respect of our authority,  
our riches, our friends, and our  
casuall pleasures; wherewith  
alas our weake natures, our  
frailer

fraile conceits, our carnall desires are often beguiled, and our poore soules often indangered. Wherefore it becometh vs carefully first before all things to seeke the Kingdome of GOD, the way, the meanes, and the guide thereunto; which is not to be sought else-where: for it is not in the outward view, and therefore to bee sought from above, and to bee inwardly receined and comprehended by faith. It is the Kingdome of the mysteries of God, it is the keeping of his Commandements, and due obedience vnto his will.

The way thereunto is grace, the gift of God which he giueth to them that faithfullie aske it; the meanes to helpe vs thereunto is Christ the Sonne of God, who sitting at the right hand

hand of God the Father, obtaineth and sendeth vs that grace which guideth vs and giueth all things both spirituall and worldlie, that hee seeth needfull for vs. And yet notwithstanding the singular benefite of the Mediation of Christ vnto his Father for vs, wee are not discharged of this necessary exercise of Prayer, but so much the more enioyned to the executing thereof, continually, instantly, faithfully, and zealously for the graces of God; without the which all our Prayers, all our speeches, be they many or few, be they loude, or silent, be they of what kind or shew soeuer, auaile nothing.

But we must first found all our desires and prayers vpon  
an

an vndoubted faith; wee must  
poure them from the very bot-  
tome of our hearts, and conti-  
nue them in a godly patience,  
and all in the name of Christ  
Iesus: in whose name, and for  
whose sake all things necessa-  
rie are promised to bee giuen to  
those that aske according to  
the will of God.

Wherein wee must note  
that wee are not permitted  
rashly to desire any thing  
according to the desire of flesh-  
ly imagination, bee it in our  
conceits neuer so meet and ne-  
cessarie (for the wisdom of the  
flesh is foolishnesse before God  
but we must first duly consider  
what direction the Word of  
GOD giueth vs in that be-  
halfe, and there in all hu-  
mility repaire to the foun-  
tain

tain



ains, from whence that gift  
which we pray for must come.  
So I rest,

Thine in Christian

good will,

Henry Thompson.

good and love my



# THE SOVLES

## Alarum Bell.

*Wherein the sicke Soule  
(through the horror of con-  
science) being awakened from security  
by the sight of his sinne, bath re-  
course to God by Prayer.*

### . The Second Part.

*Watch and pray, lest ye fall into temp-  
tation. MATTH. 26.*

The way how to commend our  
selues to God in the Morning  
at our vprising.

**I***F thou wouldest  
commend thy selfe  
in the morning a-  
right, thou must  
haue respect of certaine things  
which follow. Awake thy soule,  
exalt*

exalt thy selfe on high, be blind  
no more, but vse thy force and  
might; let folly sinke, let pain  
red pleasures die, shew darke-  
nes, and seeke the blessed light.  
For Earth yeelds toile, care,  
discord, paine, and grieve: but  
Heaven gines rest, peace, com-  
fort, and reliefe.

Therefore so soone as thou  
risest, arme thy selfe in faith to  
pray; and when thou hast so  
done, think not upon frivolum  
toyes or vaine phantasies, but  
lift vp thy heart to God. And  
when thou kneelest on the  
ground, and sayest thy prayers,  
(for so wee ought to pray) then  
give thanks to God that thou  
hast so safely passed that night,  
that thou hadst not died in sin,  
as many a one hath done; but  
art preserved til this day. And  
thou must purpose with thy  
selfe

selfe to doe nothing that day  
which may displease God, but  
meditate in thy minde some  
godly meditations, desiring his  
assistance for the furtherance  
of the true serving his omnipo-  
tent Maiesty.

*A Prayer before wee set-  
tle our selues to our  
Devotions.*



Most gracious  
Lord, giue me  
leauē to pre-  
sent my selfe  
before thy di-  
uine Maiestie, and to poure  
out my vnworthy prayers in  
the sight of thy most mighty  
and glorious presence. Be-  
hold mee O Lord, not in my  
merits,

merits, but in the multitude  
of thy mercies. I now come  
to make manifest my neces-  
sities, and to vtter my grieues  
vnto thee. I come as a poore  
and needy wretch vnto a  
God of infinit glory: I come  
as a worme of the Earth vn-  
to my Soueraigne Maker  
and Creatour. I come as a  
guiltie & hainous offender.  
I am not worthy to lift vp  
mine eyes to Heauen, much  
lesse to open my mouth in  
thy glorious presence, or  
presume to talke with a  
Lord and King of so great  
Maiesty, being my selfe but  
slime and ashes: but o Father  
of mercies, and God of all  
comfort, thou promisest that  
who asketh shall receiue;  
who knocketh shall bee let  
in; who seeketh shall finde.  
Thou

Thou inuitest the greatest  
sinners, and refusest not to  
yeelde thy assistance to any  
that will vse it; grant mee  
therefore grace now to pray  
vnto thee, as my duty and  
thy desert requireth: grant  
me a pure intention, a fer-  
uent deuotion, and an atten-  
tue mind, that it be not car-  
ried away with impertinent  
thoughts, nor any other di-  
raction, but with humble  
heart, firme hope, and per-  
fect charity, I may effectual-  
ly pray vnto thee, and aske  
of thee that which thou see-  
st most for thy glory and  
my good: grant Lord I be-  
teech thee that thou wilt  
helpe mee to pray worthily,  
that thou maiest mercifully  
grant my Petitions; keepe  
my thoughts from wan-  
O dring,

dring, reſtraine my imaginations, and preſerue my ſenſes from being diſtracted: defend O Lord my weak heart from ghottly aſſaults, and ſo fixe my minde vpon thee, that I be not carried away from conſideration of thy preſence; grant mee diſtinctly to pronounce my words, attentiuely to apply my thoughts, and to be wholly rauished and poſſeſſed with zeale and true deuotion: O Lord grant me to aſke forgiuenesse with a deepe contrition and full purpose of amendement: grant me to craue thy benefits with hearty thankfulnes for thoſe which I haue receiued. Grant mee to pray for my ſelfe, with a perfect reſignation vnto thy will, and



for all others with true cha-  
ritie and sincere affection.  
Affoord O Lord such com-  
fort to my soule as thou  
seest fit for mee, and by the  
assistance of thy spirit inspire  
thy good motions into mee  
that I may feele them forc-  
ibly, accept them thankfull-  
ly, and fulfill them effectua-  
lly. Finally, I humbly be-  
seeech thee of thy mercy and  
goodnesse, that I may praise  
thee with a true repentant  
heart, to appease the fury of  
thy anger against me, where-  
by I may come to enioy  
with thy Maiesty eternall  
glorie without end, Amen.

*A Morning Prayer.*

O Most gracious LORD  
and Omnipotent Fa-  
ther,

ther, thou which madeſt  
Heauen and Earth, the Sea,  
and all that is therein, toge-  
ther with thy dearly belo-  
ued Son IESVS CHRIST,  
and with thy holy Spirit;  
thou haſt brought vs to the  
beginning of this day tho-  
row thy goodneſſe: now we  
beſeech thee that this day  
wee fall into no ſinne, but  
that we may accompliſh thy  
holy will, by directing our  
words, framing our thoughts,  
and diſpoſing our doings  
accordingly. Helpe vs, and  
further vs O Lord in all our  
Prayers, that whatſoeuer we  
doe, may alwaies take be-  
ginning from thee; and be-  
ing ſo begun, wee may pre-  
cede in true ſeruing of thee  
who art the Fountaine of  
Light, and moſt peereleſſe  
spring

deft Spring of Wifdome. LORD  
Sea, vouchsafe that the beames  
ge- of thy wonderfull glorie  
clo- may beate againft my darke  
s T, and fmal vnderftanding, and  
rit; driue from me two kinde of  
t he mifts, to wit, finne and igno-  
ho- rance, wherein I was borne.  
we Thou O Lord that makeft  
day the tongues of little Infants  
but to be eloquent, teach me to  
thy rule my tongue, and let thy  
our grace and bleffing bee pou-  
hts red on my lippes. Giue mee  
ng sharpneffe of vnderftanding  
and thy heauenly word, and abi-  
our lity to retaine it; a facility to  
we ferue a good kind of inter-  
be- pretation, a good place to  
be- utter my words, and that  
pre- they may tend to thy glory:  
hee and guide my entrance to  
of the matters I fpeake of; di-  
leff rect my proceeding in the

ring O 3 same,

same, and make perfect my conclusion.

Come Holy Ghost, fill my heart with thy faith, and kindle in mee the fire of thy loue; doe thus good Lord, who diddest bring the Gentiles to the vnity of thy faith by all kindes of diuers and strange languages; send out Lord thy holy Spirit, and all things shall be created, and thou shalt make fresh the face of the Earth: and thou that hast taught the hearts of thy faithfull by the inspiration of the Holy Ghost, giue mee the same spirit, right vnderstanding, and alway to reioice in thee; make mee forsake Sathan, and cleaue to thee ô Christ, who art the way, truth, and life. Shew me thy wayes ô Lord,  
and

and teach me thy pathes; direct my steps according to thy word, that no vnrigh-  
tousnesse reigne ouer mee. Make my going perfect in  
thy wayes, that my steps be  
not moued: Lord whi h art  
the Father of grace and mer-  
cie defend me from my ene-  
mies, and receiue mee at the  
houre of my death. Good  
Lord grant I may depart in  
a good houre out of this  
World, and that I may arise  
from the death of sinne, and  
walke in newnesse of life;  
that when I shall rise againe  
at the latter day, when our  
life shall be seene manifest-  
ly of all men, I also may bee  
openly, but fauourably seene  
of thy glory, who liuest and  
reignest one GOD World  
without end. Amen.

*Another Prayer for the Morning.*

**O** Lord God and my heavenly Father, I do here present my selfe with my morning sacrifice vnto thy Omnipotent Maiestie, craving thy mercifull aide for the strengthening of my weake faith, at this present, that thereby I may be made the more apt and able to serue thy heavenly Maiesty, in all holinesse and true sincerity of heart. And now that the time allotted for my feeble senses, is expired, and that the spring of the morning approacheth, I offer vp my bounden duety of praise and thankesgiuing to thy ever blessed and glorious Maiestie,

Maiestie, vpon whom all the  
houres and moments of life  
depend, for adding yet more  
space vnto my daies; for  
granting me a larger time of  
repentance, for the obtai-  
ning of thy grace, and exer-  
cise of vertue, and amende-  
ment of my sinfull life. O  
eternal and euersluring God,  
who art the guardian to all  
true beleeuers; make me e-  
uermore to magnifie and ex-  
toll thy mercies, and in true  
token of this my thankeful-  
nesse (hauing nothing more  
necere vnto me then my selfe)  
I here offer and present my  
selfe body and soule, vnto  
thy heavenly will and plea-  
sure, beseeching thee to dis-  
pose of me as of thine owne,  
to direct the remainder of  
my life to thy Honour and  
O 5 seruice,

seruice, to enlighten my mind more and more to the knowledge of thee and my selfe; to inflame my heart with true charitie, to preserve my senses in thy holie feare, that by my will I may neither heare, see, nor touch any thing that is vncleane or offensive vnto thee. And if in taking of my naturall rest, either thorow the suggestion of the enemy, or the rebellion of mine own flesh, I haue had any disordered motions, or vnchaste representations in my sleepe, now I am perfectly awake, and by thy mercy returned vnto the vse of my reason, I do vtterly disclaime the same, denying all consent of my will and affections thereunto.

And now my gracious  
Lord



Lord God, for this day being present, I may by thy heavenly assistance, resolve with my selfe, so to live in this World, that I may both avoide all sinne, and the occasion thereof, and to leaue my accustomed vices, and those especially to which I am most prone to fall vnto; and that I may referre all my actions and endeaours to the praise and honour of thy holy name; so to bestow my time, that this day may not bee lost or passe ouer my head without some good worke tending to the true worshipping of thy holic name: which laudable determinations and purpose of the amendment of my leude and loose life, may accordingly take effect, and giue  
thy

thy blessing gracious Lord  
to them all: O merciful God  
I beseech thee according to  
thy great mercy, that thou  
wilt blot out all mine offences,  
for I am a wretched and  
a miserable sinner; therefore  
I do heartily desire in all hu-  
mility to adore and worship  
thee, and to render vnto thee  
immortal praise and thank-  
giuing for all thy blessings,  
and especially for that vn-  
speakable goodnesse where-  
in thou diddest send downe  
thy onely begotten Sonne  
into this vale of miserie for  
the worke of our redempti-  
on; whereby wee are cheri-  
shed and nourished, where-  
with wee are cleansed and  
sanctified, and our soules  
made partakers of all hea-  
uenly grace, and spirituall  
bles

blessings; for which I yeelde  
 vnto thee all possible thanks  
 that a poore sinfull creature,  
 being but a handfull of dust,  
 can yeelde vnto thy diuine  
 Maiestie, being of no value  
 without thy mercy: Also  
 thou hast vouchsafed first to  
 wash mee with the lauer of  
 Baptisme, to the remission  
 of that originall corruption  
 contracted in my first Pa-  
 rents, and afterwards thou  
 hast brought me to the exer-  
 cises & acts of a right faith,  
 not ceasing daily to increase  
 the same in mee by the light  
 of thy grace, and doctrine of  
 thy holy Word. O Lord I  
 humbly thanke thee also,  
 that from my Cradle thou  
 hast nourished, clothed, and  
 cherished me, supplying all  
 things necessary for the re-  
 liefe

liefe and maintenance of this my feeble body, for which euermore I wil magnifie thy holy name, that in great mercy thou hast hitherto spared me; albeit from my youth I haue wantonly ryoted in manifold excesses; patiently expecting till by thy grace I might bee awakened from the sleepe of sinne, and reclaimed from my vanities and wicked courses; haddeft thou dealt with mee according to my desarts, my soule long ere this had been oppressed with innumerable sinnes, and had beene plunged in perdition, yea, the yawning gulf of hel had swallowed me quicke. Lord in respect of all thy mercies, graces, and blessings, which thou hast poured vpon mee,  
I de-

I desire that my heart may  
be more and more enlarged  
to render vnto thee a more  
ample tribute of praise and  
thankesgiuing. And now for  
those things whereof I stand  
in need, and faine would ob-  
taine at thy hands; first, one-  
ly Lord God neuer leaue me  
vnto my selfe, but let the bit  
of thy chaste feare be euer in  
my iawes, to curbe and to  
keepe mee within the com-  
passe of thy Law, that I may  
dread nothing in the world,  
as in the least sort to offend  
and displease thee: for which  
cause let thy holy loue so  
temper all trials and tempta-  
tions which happen vnto  
mee, that I may profit and  
not lose by them; thou (my  
Creator) knowest how fraile  
I am of my selfe, and how  
my

my strength is nothing. Moreover (blessed Lord) I beseeche thee that thou wouldest keepe farre from me thy seruant all pride and haughtinesse of minde, all selfe-loue, and vaine glory, all obstinacie and disobedience, all craft and hurtfull dissimulation: cast downe and tread vnder my feete the spirit of gluttony and lecherie; the spirit of sloth and heauinesse, the spirit of malice and enuie, the spirit of hatred and disdain; that I may neuer despise or contemne any of thy Creatures, nor preferre my selfe before others; but euer little in my owne sight, to think the best of my bretheren, and to deeme and iudge the worst of my selfe. Inuest me (Holy Father)

g. Father ) with the wedding  
) garment of thy beloued son,  
ou the supernaturall vertue of  
om all things, that I may loue  
nd thee my Lord God with all  
all my heart, with all my soule,  
y, and with all my strength;  
li- that neither life, nor death,  
ull prosperitie, nor aduersitie,  
ne nor any thing else may se-  
he parate mee from thy loue.  
et- Grant that all inordinate af-  
nd fection to the transitorie  
a- things of this World, may  
of ailie decay and die in mee,  
t I hat thou alone maiest bee  
n- fastfull, pleasant, and sauou-  
es, re vnto my soule.

ore O my most gracious God,  
ny giue vnto thy seruant an  
est humble, contrite, and obedi-  
to nt heart, an vnderstanding  
rt alwaies occupied in honest,  
ly vertuous cogitations, a will  
er) tracta-

tractable, and euer prone to  
the better; affections stayed  
calme, & moderate; a watch  
full custody of my senses  
that by those windowes no  
fin may enter into my soule  
a perfect gouernment of my  
tongue, that no corrupt or  
vnseemely language may  
proceede from my lips, that  
I may neuer slander, backbite  
bite, or speake ill of my  
Neighbour; that I may not  
busie my selfe in the faulces  
and imperfections of others  
but rather attend to the  
mending of my owne leu  
life: and finallie, so long as  
am detained in this prison  
of my bodie, and exild from  
my heauenly Countrie, let  
this be my portion, and the  
comfort of my banishment  
that free from all secular  
care



e teares, and carking solicitude  
yed of this present life, whollie  
tch deuoted to thy seruice, I  
ses may attend onelie to thee,  
s nee may reioice onelie in thee,  
oule may cleaue vnto thee, I  
m may rest my soule in thee;  
ot and sitting in silence, I may  
magiue way and entertainment  
tho the heauenlie doctrine, to  
cke the good motions and in-  
spirations of thy holy Spirit.  
ne In these sweete exercises  
auleet mee passe the solitarie  
her houres of my tedious pilgri-  
ne image, with patience expe-  
cting the shutting vp of my  
g as daies, and an happie end of  
riso this my miserable life. And  
frequent o thou louer of man-  
, loind, my Lord and my God,  
d that when this my earthlie  
ment Tabernacle shall bee dissol-  
culated, being found free from  
are all

all pollution of sinne as after  
 Baptisme, I may bee reckoned  
 in the number of those  
 blessed soules, who through  
 the merites and passion of  
 thy deare Sonne, are held  
 worthy to raigne with thee  
 and to enioy the glorious  
 presence of the blessed Tri-  
 nitie, Father, Sonne, and Holy  
 lic Ghost; to whom of al  
 Creatures in Heauen and  
 Earth, bee rendered praise  
 and thankesgiuing Wor-  
 without end, Amen.

*Another Morning  
 Prayer.*

**O** Blessed Lord, thou  
 hast established thy  
 Throne in Heauen, and thou  
 governeest all things by thine  
 imperiall power. I will mag-  
 nify

to praise thee O God, and praise  
thy name World without  
end; I will giue thee thanks  
alwaies, and make thy name  
glorious for euermore. Lord  
confirm in mee that which  
thou hast wrought, and fi-  
nish the worke thou hast be-  
gune in me, to the glorie of  
thy name, and the sauing of  
my soule at the dreadful day  
of thy visitation: for thy  
mercies sake (O Father of  
goodnesse and mercy) let  
the depth of thy bounty dry  
up the depth of my finnes,  
and giue mee grace to ef-  
fect thy will, and then com-  
mand mee what thou plea-  
rest. Lord giue me patience,  
constancy, and perseuerance  
in my calling and duety of  
life, according to thy will  
and direction; and then let  
my

my course of life be in what  
thou wilt appoint. Good  
Father bee thou my guide  
and rule of life, and then all  
my actions shall be squared  
and fitted by the aime of thy  
word to my great comfort.  
Lord let not the world with  
her smile beguile mee, nor  
with her frownes afright  
me: Arm mee with sanctity,  
strength, and wisdom, that  
Sathan deceiue mee not; let  
not my owne conscience be-  
tray mee to his malice, let  
me euery day encrease my  
strength in thee, to the wel-  
fare of my soule. And (good  
Lord) giue me grace pati-  
ently and thankfully to take  
all thou shalt lay vpon me:  
good Father, deliuer me this  
day from sinne, and all other  
mischiefe that may befall  
me

that me through my frailty, and  
God keepe me as the apple of thy  
eye; Lord hide me vnder the  
shadow of thy wings from  
the vngodly, and them that  
goe about to trouble mee.  
Mine enemies compasse mee  
round about, Lord bee thou  
my guard and defence; let  
not mine enemies haue the  
upper hand of me. O Lord  
cleanse mee from my secret  
offences, and let my mor-  
ning teares, and the sorrow-  
full sighing of my heart,  
come before thy presence,  
and alwaies be acceptable in  
thy sight. And I beseech thee  
(good Father) to cast vpon  
me the eye of thy great cle-  
mencie, that through the ef-  
fects of thy spirit I may ob-  
taine life euerlasting, Amen.

*A short*

*A short Prayer for the  
Morning.*

**O** Lord God in the multitude of thy mercies I doe heere present my selfe vnto thee, beseeching thee to heare me, and to adresse my heart truly and zealouslie to call vpon thee. O Heauenly Father, who like a diligent watchman doest alwaies attend thy faithfull people, whether they awake or sleepe, and mightily defendest them, not onely from Sarhan that olde enemy of Mankinde, but also from all other aduersaries, so that by thy godly power they be preserved harmelesse. I most heartily thanke thee, that it hath pleased thy Fatherlie good.

goodnesse to take care of  
mee thine vnprofitable ser.  
uant this night past, that  
thou hast both safely kept  
me from all my enemies, and  
also giuen me sweete sleepe,  
to the great comfort of my  
body I most intirely beseech  
thee (O most mercifull Fa-  
ther) to shew the like kind-  
nesse towards me this day, in  
preseruing my body and  
soule, that as my enemies  
may haue no power ouer  
me, so I likewise may nei-  
ther thinke, breathe, speake,  
nor doe any thing, that may  
be displeasing to thy Father-  
all the goodnesse, dangerous to  
by my selfe, or hurtfull to my  
neighbour; but that all mine  
enterprises may bee agreea-  
ble to thy most blessed will,  
which is alwaies good and  
godly.

godly, doing that which  
 may aduance thy glory, and  
 swere to my vocation, and  
 profit my neighbour, whom  
 I ought to loue as my selfe;  
 that whensoever thou cal-  
 lest me from this vale of mi-  
 serie, I may bee found the  
 Childe not of darknesse, but  
 of light; and so for euer  
 raigne with thee in glory,  
 which art the true and euer-  
 lasting light: to whom, with  
 thy dearly beloved Sonne  
 IESVS CHRIST our one-  
 ly Sauour, and the Holie  
 Ghost that most sweet com-  
 forter, bee all honour and  
 glorie, Amen.

*A Meditation to be vsed be-  
 fore thou goest to bed.*

**A**T night before thou go-  
 est to bedde, examine with  
 thy



thy conscience. It is good that  
every man doe not onely weeke-  
lie, but every day and houre ex-  
amine himselfe so drine from  
his soule all negligence and  
sloth, and enrich his minde  
with godlinesse. Whereupon the  
Poet writeth very well.

Let not thy sluggish sleepe close  
up thy waking eye,  
Untill with iudgement deepe  
thy daily deeds thou trie.

It is meet then to examine our  
consciences of the grievous of-  
fences which wee haue com-  
mitted against GOD, and to  
call to remembrance, how wee  
haue offended his omnipotent  
Majestie from the time we did  
rise, vnto this present, by  
thought, consent, deeds, slacke-  
nesse, or omitting that which  
tendeth to the true seruice and  
honour of our Lord and Sani-

our IESVS CHRIST, by of-  
 fending of our Neighbour, by  
 passing our time idlie in pray-  
 ing after a wilde sort with  
 small deuotion, and in negle-  
 cting of our duty by such sloth-  
 fulnesse, that we thereby fall in-  
 to erroneous sins, which turne  
 very iniurious to our soules.  
 Therefore let vs with true sor-  
 row and grieffe, and with a re-  
 morse of conscience duly consi-  
 der the great offence wee comit  
 against so mercifull a G O D;  
 then preparing our selues to  
 prayer, let vs giue God his due  
 in seruing him in holinesse and  
 righteousnesse, with most hum-  
 ble thanks for his great mer-  
 cies and benefits, which hee so  
 liberally bestowed vpon vs ma-  
 nie waies; as in making vs rea-  
 sonable Creatures, after his  
 owne similitude and likenesse,  
 and

of and by his infinite love in shed-  
ding his most precious blood,  
delivering vs thereby from the  
bottomlesse pit of hell. More-  
ouer hee hath promised, and is  
alwaies ready to give vs ever-  
lasting life if wee in faith truly  
seek it at his mercifull hands,  
and walke in his Lawes, and  
follow his Commandements.

Let vs consider his great  
love, that he hath baptized vs  
in the Holy Ghost, when wee  
were ignorant; and in laying  
his shining love upon vs, with  
the light of faith, which hath  
preserved vs from a greater  
danger.

For example, through pride  
his Maiesty drave out of Hea-  
ven those which were sometimes  
glorious shining Angels, being  
disobedient to his Law; and  
chased Adam out of Paradise.

for his disobedience, in not obeying his heavenly will. Further his Iustice hath cast many a one into the deepe dungeon of hell, there to be tormented with perpetuall paine & punishment for their sloathfull negligence in serving of him.

How much then are we bound vnto the Lord, in giuing vs so many examples, whereby we might serue him aright, as true Christians ought to doe? but his mercie is infinite, full of patience and long suffering. If wee will at any time seeke and call to him for grace, how gently doth hee lay his rodde of correction vpon vs, whereby we may acknowledge our offences in turning to him in the sinceritie of our hearts, minding neuer more to offend him? whereas otherwise it might please him

him to destroy vs suddenly: O  
what a gentle and louing Fa-  
ther is this, that hath more  
care of vs then we haue of our  
selues? How often hath he spa-  
red vs when wee haue fallen  
into sinne? where as if his love  
had not bene great to vs, hee  
might easily haue throwne vs  
downe into perpetuall destru-  
ction, without giuing vs time  
of repentance. Therefore let  
vs call to mind how dangerous  
a thing it is to offend so mer-  
ci- full a Father: let vs call to  
minde, why wee should put our  
soules into so great a danger,  
considering wee see that hee  
strikes many times suddenly,  
without giuing any repentance  
at all. If wee would but dili-  
gently consider the danger wee  
rest in by our idle and cold ser-  
uing of GOD, questionlesse

wee should betake our selves to  
a better serving of him. Say we  
should die, and leave this life  
this present night, what iudge-  
ment should we look or expect,  
or to what place should we be  
brought, where should we give  
and make account for euery  
idle word we speake, for what  
soener wee thinke or doe? O  
what a hard and fearefull  
thing is this vnto vs, if wee  
would but duly consider, what  
wee lose in not serving God  
truly. Let vs give ouer this la-  
zie serving of God, and leave  
the idle vanities of the World  
which lul's vs asleepe in the lap  
of destruction. It is fit that we  
earnestly enforce our thoughts  
still to be calling to GOD for  
mercy and remission of our sins,  
promising from the bottome of  
our hearts to be more carefull  
and

and to use greater diligence for  
the amendement of our wicked  
lives. And if it please his di-  
vine Maiesty to take our lives  
away this night, desire him ac-  
cording to his infinite mercie,  
to deale mercifully with vs,  
not according to our deser-  
tings, which are meere-ly  
Ought, but according to his  
righteousnesse, which is all  
good: but if it please his omni-  
potencie to prolong our daies  
any further here in this world,  
pray that he will so infuse into  
our hart: the oile of his grace,  
that we may magnifie him in a  
better fashion, then we have u-  
sually done heretofore; and  
pray that he will giue vs grace  
to liue discretely, vprightly,  
and godly in this life, and in  
the World to come, to giue vs  
life everlasting. Amen.

*A Prayer for the  
Euening.*

**O** Most worthy redeemer  
and Sauour of Man-  
kind, I a vile and a wretched  
sinner, in hope of pardon  
and forgiuenes of my great  
offences, doe here humbly  
prostrate my selfe before thy  
sacred feete, this night, con-  
fessing vnto thee, and accu-  
sing my selfe of all my faults  
and heinous transgressions,  
where-with vnto this houre  
I haue so offended thee my  
Lord and Maker; and that I  
haue not trembled to com-  
mit those execrable sinnes,  
for which if thy mercies  
were not great towards me,  
I should remaine as a lost  
sheepe: I must needs confesse  
my



my most great ingratitude,  
which I haue committed  
vnto this houre against thee  
my onely Lord and Redeem-  
mer, so vnthankfull to thee  
for all thy loue, graces, and  
benefits bestowed vpon me;  
and that thou hast so pati-  
entlie spared mee so long a  
time persisting in euill, and  
continuing my wicked and  
vngracious courses, that in  
mercie thou hast tollerated  
so great contempt of thy di-  
uine will and Commande-  
ments; yea, so exceeding and  
great hath beene thy loue,  
that in stead of casting mee  
into hell fire, thou hast kept  
me vnder the shadow of thy  
wings, (as for these my of-  
fences I had iustly deserued)  
thou contrariwise hast spa-  
red mee for amendement of  
life;

life, for which cause how often hast thou knockt at the doore of my heart by thy heauenlie inspirations? how often hast thou preuented mee with blessings, allured mee with comforts, drawne me with fauours, yea, forced mee many times by crosses and afflictions to seeke vnto thee? and yet neither hath my flintie heart beene mollified therewith, nor my will reclaimed. A wonder it is, that now at last, comming to finde the foulennesse of my error, my very heart doth not burst with extremitie of contrition. Hath Hell it selfe sufficient torment to punish such wickednesse, and to take vengeance of such exceeding ingratitude? vnwor-thie I am to bee called thy  
Crea-

Creature, or whom the earth should beare, much lesse afford nourishment and things necessarie for preservation of my health; nay, doubtlesse, had not thy mercie withheld them, both Heauen and Earth, the Elements and all Creatures had long ere this taken vengeance of me for such horrible contempt and abuses.

O how many thousands in the World by thy righteous iudgements are already condemned to the neuer ending torments of hell fire, who neuer came neere the measure of any mortal transgressions!

Yea, who in comparison of me a sinfull caitiffe, might rather bee Saints in Heauen, then damned soules adiudged

ged as they be, vnto eternall perdition.

But now O mercifull Father, and God of pittie and compassion, in vnfeined sorrow and remorse of conscience for all my misdeeds, I throw my selfe downe at thy feete this night, humbly beseeching thee to be reconciled vnto mee, to pardon all my offences, both new and olde; to looke vpon me a miserable and a wretched sinner, with the eye of mercie, as thou diddest the penitent Publican, the sinner *Magdalen*, and the Apostle that thrice denied thee.

Bee pleased to admit mee again into thy grace and fauour; Lord I pray thee work that speedilie in mee, for which cause thou hast so long

long spared mee.

Wo is mee, that I should leaue so louing and so kinde a Father, who hath not ceased to procure my good; that I haue refused to bestow vpon him my heart, who would haue made an habitation for his owne abode therein, which by keeping from him my selfe, haue defiled it with much filth and corruption.

Yea, made it a vessell of impietic, a stew of vncleane thoughts and cogitations: in a word, I confesse my selfe to be the most vicious Creature vpon the Earth.

Yet the rather will I throw my selfe into the Sea of thy mercie: for as my finnes be numberlesse, so be thy mercies endlesse.

But

But most louing Father, if thou wilt, thou canst make mee cleane; Lord heale the wounds of my soule, for vnto thee doe I open the sore. Remember thy selfe, sweete Lord, of that comfortable speech pronounced by the mouth of one of thy Prophets.

*Thou hast committed follie with many Louers, yet turne thee againe vnto me, and I will receiue thee.*

Much confidence haue I Lord in this thy sweete and comfortable saying, & with all my heart do I returne vnto thee, and to none else.

I am that prodigall child, I am that vnfaithful seruant, who haue separated my selfe from the Father of lights, from whom all goodnesse doth

doth flow. I haue forsaken the fountaine of liuing waters, and haue digged vnto my selfe Cisternes which will hold no water, contenting my selfe with such barren comforts, as the Creatures did afford mee; such momentanie & fading pleasures, as to the great detriment of my soule I haue tried to be lighter then chaffe, and more vaine then vanitie it selfe.

But what is past gracious God, let it be cancelled and forgotten; and for the time to come let there be an eternall league of friendship and amitie betwixt vs.

Namely, that thou wilt be my mercifull Father, and that againe I may be thy obedient childe; Lord thou seeft

seeft I doe not aske of thee riches, honours, or long life, but onelie this, euen this thing alone, which with all possible importunity I vrge, and neuer wil cease to craue, that from this present houre to my liues end, I may neuer more offend thy diuine Maiestie, nor defile my conscience with anie mortall offence.

O Lord grant a poore sinner this his humble suite, for Christ Iesus his sake, my alone Sauour and Redeemer.

Come holie Spirit, the sweetest comforter of Man-kinde, (I beseech thee) take the possession of my soule, purge and cleanse mee of all sin, & sanctifie me throughout; wash what is corrupted,



sed, water what is dried,  
heale what is wounded, bow  
what is stiffened, warme  
what is cooled, call home  
what is straied; make mee  
trulie humble and resigned,  
that thou maiest bee pleased  
to stay and abide with thy  
servant.

O most blessed light, and  
glorious lampe, illuminate  
my minde with the heauen-  
lie beames of thy wisdom.

O Paradise of pleasures,  
Fountaine of purest de-  
lights, my God, giue me thy  
selfe.

Inflame my soule with  
thy celestiall loue, teach me,  
gouerne me, direct and pro-  
tect mee through the whole  
course of my life.

Establish my mind against  
all elusions and inordinate  
scare;

feare; grant me a right faith  
& an assured hope, a sincere  
and perfect charity, and that  
I may preferre thy blessed  
will, & pleasure, before all  
things in Heauen and Earth.

And now (sweete Iesus)  
vpon the knees of my heart  
I humbly craue pardon of  
these and all other my tres-  
passes, knowne, and vn-  
knowne; yea, so inspire my  
heart with thy spirit, that se-  
riously I may resoluē of a-  
mendment of life for the  
time to come.

That I may carefullie re-  
forme my selfe of those vsu-  
al errors, into which this day  
past, and so often as hereto-  
fore I haue beene accusto-  
med to fall, that I may renew  
all my good purposes and  
intentions, and accordinglie

put

put them in practise: that so  
finallie after this my short  
life spent in thy seruice, I  
may at length close vp my  
daies in peace, and happilie  
end in thee, who art blessed  
for euer. Who with the Fa-  
ther and the Holy Ghost li-  
uest and raignest euer one  
God World without ende,  
Amen.

*A Prayer for Night.*

O My most Soueraigne  
Lord and Sauour Ie-  
sus Christ, Lampe of light  
& truth, I miserable wretch  
most humbly beseech thee  
to with-draw, and keepe  
my minde from wandring  
thoughts & distractions this  
night; Lord heare the groa-  
nings of those, who vnder  
the burthen

then of sinne and infirmitie  
crie vnto thee; Lord loose  
the bonds and shackles of  
iniquitie, wherewith I haue  
bound my selfe, and out of  
the darke prison of wicked-  
nesse, whereinto I haue run  
and captiuated my selfe, de-  
liuer my sinfull soule. O  
Lord: As thou art my skilful  
Phisician, and best knowest  
my diseases, take me to thy  
cure O Sonne of God, my  
Creatour, Redeemer, and  
Sanctifier; let thy vnspeaka-  
ble loue remaine in my soule  
for euer, that I may enioy  
thee, and ioy in thy counte-  
nance.

Thou that leddest the Is-  
raelites thy seruants through  
the red Sea, and deliueredst  
them from the bondage of  
*Pharaoh* and his cruell Mini-  
sters,

sters, discharge mee of the  
griuous weight of my sins,  
where-with my soule is so  
heauilie laden.

Thou that defendedst *Daniel* in the Lions denne, de-  
fend me this night and euer-  
more. Thou that pardonedst  
*Dauids* vnspeakable sinnes,  
be mercifull vnto me, thou  
Sonne of God and Saviour  
of the World, in whom one-  
lie is my saluation; by whom  
I may become an Angell in  
Heauen, and without whose  
mercie am a diuell in hell.

Good God, looke graci-  
ouslie vpon mee, wash me O  
Lord, whose iniquities are  
as red as bloud, and I shall  
appear before thy almighty  
Throne as white as snow.  
Lord deliuer mee now this  
night, and in the houre of  
my

my death, from all the malicious temptations of the old Serpent my enemy; adopt mee here thy sonne below, that I may become thy seruant aboue, and liue with thee and raigne with thee in those ioies which are euer during; who with the Father and the Holie Ghost euer liuest & raigest World without end. Amen.

2  
O Lord looke downe from Heauen vpon mee miserable wretch, that lie here prostrate at thy feete, crauing mercie of thy Omnipotent Maiestie, for those sinnes which I haue committed this day against thee, I humbly beseech thee O Christ, which art my onelic Saviour and Redeemer, to extend thy

thy accustomed goodnesse  
to me this night, that I may  
bee defended from the dan-  
ger of the enemye, and all e-  
uill which may befall mee  
this night: good Lord take  
mee into thy protection of  
safegard, that I may take  
sole and quiet rest this night,  
to the end I may be the bet-  
ter enabled the next day to  
serue thee in all godlinesse  
& holinesse of liuing, where-  
by I may haue thy blessings  
powred downe plentifully  
vpon me, to the reliefe of me  
and mine; and that after this  
painefull life ended, I may  
dwell with thee in life euer-  
lasting. Amen.

Q

*A Prayer*

*A Praier to GOD for grace,  
and to despise the vanitie  
of the World.*

O Gracious and Omnipotent Father, haue mercie on mee, and forgive me the great offences which I haue done in the sight of thee. Grant me grace for the loue of thee to despise sinne, and all worldlie vanities helpe mee to ouercome all temptations to sinne, and the malice of my ghostlie enemies, and to spend my time in vertue, and labour acceptable to thee. Represse the motions of my sinfull flesh, that mine heart may be enamoured of vertue, to liue to thine honour, and to the comfort of my soule. O  
Father



Father strengthen mee in  
soule and bodie, to execute  
the workes of godlinesse, to  
the glorie of thy blessed  
name, and profit of my Chri-  
stian bretheren, whereby I  
may come to thy cuerlasting  
ioy and felicitie. Grant me a  
firme purpose most (merci-  
full Lord) to amend my life,  
and to make recompence  
for those yeers which I haue  
misspent to thy displeasure  
in euill thoughts, delectati-  
ons, consentings, wordes,  
workes, and euill customes,  
whereby I haue deserued  
damnatiō. Lord make mine  
heart obedient to thy will,  
comfort mee, and giue mee  
grace to haue my most ioy  
and pleasure in thee; giue me  
heauenly meditations, gost-  
lie sweetenesse, and zeale of

Q 2

thy

thy glorie. Ravish my soule  
with a burning desire to the  
heauenlie ioy, where I shall  
euerlastingly dwell with  
thee.

Grant me (sweet Saviour)  
contempt of all damnable  
pleasure of sinne and misery;  
grant mee a true remem-  
brance of my saluation, with  
a feare of damnation; and a  
remembrance of thy good-  
nesse, thy gifts & great kin-  
desse shewed to me from my  
creation vntill this present  
houre. O Lord reduce into  
my minde my finnes and dis-  
obedience, whereby I haue  
offended thee; Lord grant  
me a right spirit and perfect  
contrition to obtaine thy  
grace, and from filthy sinne  
to purge mee. O God make  
mee constant and stable in  
faith.

faith, hope, and charity, with continuance in vertue; direct my will that it may not offend thee, but grant me perfect patience in all tribulations and aduersitie. Preserue me from pride, ire, enuie, couetousnesse, and from all offences contrarie to thy law; suffer no false delight of this deceiueable life, by fleshlie temptation and fraude of the fiend, to blind mee at the houre of my death. I beseech thee (O Lord) grant me such a light of thy ghostlie wisdom, that I may doe those things which are most acceptable to thee, & grant mee grace to doe hurt to no bodie, but to helpe those with good counsell which haue offended thee; and make me to proceede in ver-

tue, vntill such time as I shall see thy Omnipotent Maie-  
stie; and let me not turne to  
those sinnes which I haue  
sorrowed for, and accused  
my selfe of. The horrible  
sentence of endlesse death,  
the terrible iudgement of  
damnation, thy wrath, ire,  
and indignation, (mercifull  
Lord) let them neuer fall vp-  
pon me, thy mercie and thy  
merites euer bee betweene  
them and me.

Lord grant mee grace in-  
wardlie to feare and dread  
thee, and to eschew those  
things whereby I might of-  
fend thee; giue mee a con-  
trite heart for that I haue of-  
fended thee: good Father re-  
moue my sinfull dispositions  
which dull mine heart, and  
like lead doe suppress me.  
Let

Let me not forget the riches  
of thy goodnesse, of thy pa-  
tience, of thy long suffe-  
rance, and benignitie: let the  
threatning of paine and tor-  
ment which shall fall vpon  
sinners, the losse of thy loue,  
and of thy heauenlie inheri-  
tance, euer make me feare to  
offend thee. Suffer mee not  
(deare Father) to liue and  
die in sinne, but soone call  
me to repentance, when I  
haue displeased thee, and  
grant mee grace trulie to  
loue thee; and when I offend  
thee, smite mee not with thy  
wrathfull indignation I be-  
seech thee, but let it be thy  
gentle rodde of correction.  
Let the remembrance of thy  
kindnesse and patience con-  
quer the malicious & wret-  
ched desire in mee, draw me

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stie; and let me not turne to  
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grant mee grace trulie to  
loue thee; and when I offend  
thee, smite mee not with thy  
wrathfull indignation I be-  
seech thee, but let it be thy  
gentle rodde of correction.  
Let the remembrance of thy  
kindnesse and patience con-  
quer the malicious & wret-  
ched desire in mee, draw me

Lord to thee by thy holy spirit, and doe with mee according to thy mercie, and not alter my vnthankfulnesse: withdraw thy sword of vengeance (O Lord) for thy great mercie sake, and grant me to be the childe of saluation, whereby I may haue glorification, cleere sight, and fruition of the Deitie, and bee euer present to see the glorious Trinitie.

O sweete Sauour Lord Iesus Christ, grant me grace for to remember perfectly the danger of death, and the great account which I must then giue to thee. Lord dispose so of mee then, that my soule may bee acceptable in thy sight; turne not thy louing face then from me, but be a merciful King & meeke Iudge



ludge at that dreadful houre  
of my visitation, that I may  
not haue the rigour of thy  
righteousnesse, which is;

*Goe ye cursed into everlasting  
fire prepared for the Diuell  
and his Angels;* but to heare  
that comfortable saluation  
which thou doest giue to  
thy chosen,

*Come yee blessed of my Fa-  
ther, and enioy the Kingdome  
prepared for you from the be-  
ginning of the World.*

Let this hope of thy mer-  
cies comfort my sick weake  
soule, that I neuer fall into  
desperation of thy endlesse  
mercie. For the merites of  
thy Sonne Christ Iesus I be-  
seech thee grant mee these  
petitions which I haue asked  
of thee; haue mercie on me  
a wretched sinner.

Q 5

And

And I beseech thee bring me to thine euerlasting glorie, there to rest in blisse World without end.

*A Prayer to GOD to defend  
vs from euill company, and  
our tongues from utter-  
ring ill words.*

**O** Lord Iesus, grant mee grace to shie euill companie, and when I come among them, for thy glorious passion I beseech thee to preserve me, that no occasion of sinne ouercome me; and send me comfort from thy omnipotent Maiestie, to withstand al illusions of the flesh, whereby thy blessed name may be dishonoured.

Keep my mouth (good Lord) from flanders, ill speaking,

king, lying, false witnesse-bearing, cursing, swearing, vncharitable chiding, dissolute laughing, and words of vanitie.

Make me (blessed Lord) with dread to remember, that thou presentlie hearest me, and that the least of my words shall iudge me.

Suffer not my heart to be light of credite, in hearing that which is detraction, obloquy, rancour and ire.

Represse all inordinate affections of carnalitie; and where I haue by euil fellowship offended thy Maiestie, I beseech thee for the helpe of thy mercies in so offending thee; let thy power protect me, thy wisdom direct me, thy fatherlie pittie correct me; and send me a gracious

cious life and a blessed ending; and with thy goodnes preserve me from euerlasting damnation and terrour of mine enemye.

In my temptations I beseech thee Lord to helpe me, and to keepe my soule from consent to sinne.

For the tender loue thou bearest to mankinde, repell the power of my aduersaries, which intend the damnation of mee. Possesse my soule (O Sauour) with all humble subiection to thy law, and make mee pure in spirit, meeke in speaking, patient in suffering, to hunger after righteousnesse, and to bee mercifull to all them that be in miserie.

Make mee peaceable in conuersation, cleane in heart  
vnto

vnto godlie meditation, and  
ioyfull to suffer persecution  
for thee.

Let all my powers and de-  
sires bee ruled according to  
thy will; let all my petitions  
be ordered by thy wisdom, to  
the euerlasting profit of  
my soule.

Lord keepe my soule and  
my bodie, whereby I may  
be patient in suffering iniu-  
ries & rebukes; let me leade  
that life which thou know-  
est to be most to thine honor  
and my eternall felicity.

Fill mine heart with con-  
trition, and mine eies with  
teares, that I neuer be forsa-  
ken of thee. Awake my dull  
soule from the sleepe of sin,  
and send mee helpe (Lord)  
from Heauen, to ouercome  
the olde serpent with all his  
crafts.

Deli.

Deliuier me from the enemie of darkenesse, and his great crueltie; let thy obedience recompence for mine obstinacie, thy abstinence for my superfluitie, thy meekenesse and thy patience for my pride, irefull heart & enmitie.

Thy charitie for my malice, thy deuotion for my dulnesse, thy louing heart for mine vnkindnesse, thy holy death for my wretched life.

Lord grant mee grace in the time of prayer to fixe my minde on thee, and at that time to remember the perils of bodie and soule which I haue escaped; and the benefits that I haue receiued thorow thy great mercie.

And I thanke thee most  
Hea.

Heauenlie Father) for all the  
Creatures which thou hast  
made to helpe man, and that  
thou hast made man after  
thine owne Image in glorie  
to honour thee.

The motions of my run-  
ning mind, the desire of mine  
vnstable heart in time of  
praier, stop and stay, Lord I  
beseech thee; and repress  
the power of my ghostlie  
emie, which then doth  
with-draw my minde from  
thee and thy true seruice to  
many vaine imaginations.

Lord I beseech thee to  
take me into thy power, and  
with thy goodnesse glad me;  
Lord let my minde be so oc-  
cupied in goodnesse, that my  
prayers may bee acceptable  
to thee.

Heare now sweet Saviour  
the

the voice of a sinner, who would faine loue thee, and with the heart as greatlie please thee, as euer hee hath offended thee.

I beseech thee saue my enemies from thy wrath, and forgiue them that haue offended thee, like as I would bee forgiuen in those things whereby I haue offended thee.

Giue mee grace to order my life (O Lord) and the workes of my bodie & soule with resolu'd intent neuer to offend thee, whereby I may receiue the reward of thy infinite ioy and eternall felicitie.

O Lord Iesus Christ grant mee whatsoeuer thy diuine wisdom knoweth most expedient for mee, and that this



this miserable life is not worthy to obtaine.

Grant at the houre of my death I neuer fall from thee, when as I shall bee accused for my hainous offences and finnes committed against thy omnipotent Maiestie.

I beseech thee breake my froward heart, and make it obedient vnto thee.

Lord keepe me from sudden death, and preserue mee so by thine almightie hand, and grant me sweete Father to haue a contempt of this World, that I may with a ioyfull heart come into thy blessed presence.

Let the remembrance of thy death make mee ioyfull, wherby I may endure temptations & tribulations; and make mee so to loue thee, that

that I may come to inherite  
that ioifull, immortall, and  
glorious life, most excellent  
blisse, and endlesse felicitie,  
which is ordained in thy  
heauenlie Kingdome, and  
for thy seruants prepared.

Lord grant me these sup-  
plications which I haue  
made to thee at this present;  
grant me here in this Pilgri-  
mage a gracious life, and a  
blessed ending, free from  
debt and deadly sinne; and  
after my death bring mee to  
euerlasting life, there to haue  
an endlesse blisse and felici-  
tie. Amen.

*A Prayer to GOD for his  
great goodnesse vnto  
Man.*

**O** My Soueraigne Lord  
Iesu, the very true Son  
of

of Almighty God, that suffered death for my sake, I beseech thee Lord haue mercie on mee that am a wretched sinner, but yet thy creature.

For thy tender passion keepe me from all perils bodilie and ghostlie, and especiallie from all things that may turne to thy displeasure.

And with all my heart I thanke thee (most mercifull Lord) for the great mercies which thou hast shewed me in the great dangers which I haue beene in, as well in soule as in bodie; and that thy grace and endlesse mercie hath alway kept and saued mee since the houre of my birth vnto this day.

Lord I beseech thee let thy

thy mercie be continued towards mee, and for my great offences; vnkindnesse, wretched and sinfull life, Lord, I humbly aske pardon for the same at thy Almighty hands.

And I thanke thee (most gracious Lord) for thy great benefits and graces which thou hast so largely bestowed on me, before many other Creatures, who haue better deserued then I.

Lord I doe here meekely prostrate my selfe in heart as it becommeth thy seruant, promising neuer to offend thee more; rendering all honour and praise to thy holy name, who liuest & raignest one God World without end. Amen.

*A Prayer*

*A Prayer to GOD to deliuer  
vs from our ghostlie  
Enemies.*

**M**Ost deare Lord and  
Saviour *Iesus Christ*, I  
beseech thee of thy benigne  
goodnesse and mercie, to  
protect, saue, keepe, and de-  
fend me against the assaults  
of my ghostlie enemies: for  
I haue no other trust, hope,  
nor succour, but thee alone.

Grant me therefore most  
gracious Father to dread &  
loue thee aboue all things in  
this present life; and after  
this life ended, to enioy the  
Kingdome prepared for all  
true beleeuers.

Further I beseech thee  
that thou wilt vouchsafe out  
of thy great mercie and cle-  
men-

mencie to shew thy bountie  
full goodnesse vpon me, and  
to forgiue me all my sinnes  
and grant that I may perse-  
uerer euerlastingly in all  
goodnesse, and serue thee a-  
right, that after this life  
may raigne with thee in e-  
uerlasting glorie, World  
without end. Amen.

*A Prayer to GOD daily  
to be saide.*

**O** My most blessed Lord  
the wel-spring of pity  
and Fountaine of endlesse  
mercie; I humbly beseech  
thee to giue mee grace so to  
spend this my transitory life  
in vertuous and godly exer-  
cises, that when the day of  
my death shal come, though  
I feeble paine in my body, yet

I may feele comfort in my  
soule, and with a faithfull  
hope of thy mercie imbrace  
thy messenger so contented-  
lie, that I may willingly tho-  
row thy grace and strength  
depart out of this vale of mi-  
serie, in loue towards thee,  
and charitie towards the  
World; that I may hasten me  
to that glorious Countrey,  
wherein thou hast purchased  
mee an inheritance for euer,  
with thy most precious  
bloud

O my sweete Saviour and  
Lord Iesus Christ, I beseech  
thee while thou doest suffer  
mee to liue in this World, be  
so gracious a Father, as to  
giue vnto me a contrite and  
cleane heart, quiet and pati-  
ent; a bodie chaste, humble,  
and obedient to follow thy  
will,

will, and alwaies ready to do  
thee service.

To thee O God bee all  
praise, which hast permitted  
mee to accomplish this  
worke; grant (O Lord) it  
may bee to thee acceptable,  
to my soule healthful, and to  
others profitable, through  
Iesus Christ our Lord. A-  
men.

*A Prayer to be used at  
all times.*

**O** Heauenly Lord and  
Omnipotent Father,  
the patterne of all goodnes,  
and follower of all vertues,  
most stoute ouerthrower of  
all wickednesse and sharpest  
rooter vp of vices, merciful-  
lie behold my frailty and  
pronenesse to euill.

Helpe



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ple,  
d to  
ugh  
A-  
Help me with thy super-  
al power, that I may learne  
to despise all earthly plea-  
ures, and the vanities there-  
of; and loue all celestially and  
heauenly things.

Make mee resist all sinne  
which stands betweene thy  
Majesty and my weake spi-  
rit) ready to ouerthrow mee  
if thy mercies were not assi-  
stant to my poore soule.

Make me to withstand all  
temptations, firmly to im-  
brace vertue, to eschew all  
worldly honours, and car-  
nall delights, and to bewaile  
mine offences committed in  
thy sight.

beseech thee restraine my  
unbridled desires with thy  
gouerning hand, whereby I may  
obtaine from a leude and  
vicious life; and accustome my

R

selfe

selfe with goodnesse to the  
end; that by thy benefit and  
gift of grace, by the true wor-  
shipping and seruing of thy  
Omnipotent Maieslie, I may  
possesse the Crowne of euer  
lasting life in thy kingdome  
prepared for thine elect  
World without end. Amen

*A Prayer to bee daily  
saide vnto our Lord  
Iesus Christ.*

**O** Maker of Heauen and  
Earth, King of Kings  
Lord of Lords, which of no-  
thing diddest make mee to  
thine Image and likenesse  
and didst redeeme mee with  
thine owne blood, when I  
sinner was not worthy  
name, to call, or with heart  
to thinke vpon thee.

Hum

Humbly I desire & meek-  
ly pray thee that thou gent-  
le wilt behold mee thy sin-  
full and wretched seruant:  
O haue mercie on mee thou  
which hadst mercy on the  
woman of *Canaan*, vpon  
*Mary Magdalen*, vpon the  
Publican, & vpon the thiefe  
hanging on the Crosse.

Vnto thee I confesse Lord  
my finnes, which if I would,  
cannot hide from thee.

Haue mercy Lord on me,  
for I am a wretched sinner,  
which haue sore offended  
thee in pride, couetousnesse,  
gluttony, lutchery, vainglo-  
rie, hatred, enuie, adulterie,  
theft, lying, backbiting,  
flouting, dissolute and wan-  
ton laughing, idle words,  
drinking, eating, sleeping,  
working, and many more

R 2

waies

waies I fraile man and most wretched sinner haue offended thee. Therefore I most humbly pray and beseech thy gentlenesse, who for my health and saluation descendedst from Heaven, and diddest hold vp *Dauid* that he should not fall into sinne.

Haue mercy vpon me (O Christ) who didst forgive *Peter*, that did forsake thee. Thou art my Creatour, my Helper and Maker, my Redeemer, my Gouvernour, my Father, my Lord, my God, my King: thou art my helpe, my trust, my strength, my defence, my redemption, my life, my health, and my resurrection; thou art my steadfastnesse, my refuge, and succour, my light, and my helpe.

I most humbly and heartily

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ily desire & pray thee, helpe  
and defend mee. Make mee  
strong & comfort me, make  
me stedfast, make me sober.  
O my mery, giue me the light of  
thy spirit, and visite mee; re-  
uiue me again who am dead,  
for I am thy making and thy  
worke.

O Lord despise me not; I  
am thy seruant, thy bond-  
man, although euill, vnwor-  
thy, and a sinner. But what-  
soeuer I am, whether I bee  
good or bad, I am euer  
thine. Therefore to whom  
shall I flie, except I flie vnto  
thee? If thou cast mee off,  
who shall or wil receiue me?  
If thou despise me, and turne  
thy face from me, who shall  
looke vpon mee, and recog-  
nise and acknowledge me?

Although I be vnworthy,

R ; to

to come to thee, although I be vile and vncleane, thou canst make me cleane. If I be dead, thou canst reuiue mee, for thy mercy is much more then mine iniquitie; thou canst forgiue me more then I can offend. Therefore (O Lord) doe not consider, nor haue respect to the number of my sinnes; but according to the greatnesse of thy mercie looke on me a most wretched sinner.

O Lord say vnto my soule, I am thy health, who saidest I will not the death of any sinner, but rather that he live and be conuerted. Turne me O Lord to thee, and bee not angry with me. I pray thee most meeke Father for thy great mercie, bring mee vnto that blisse that neuer shall

shall cease : to bee it. A-  
men.

*A Prayer for the remission  
of finnes.*

**O** Lord God, if we wret-  
ched sinners had not  
by thy tender mercies and  
louing promises in Holie  
Scripture the comfort of our  
weake consciences and for-  
rowfull hearts, we see no o-  
ther remedy (so great and  
infinite are our finnes) but  
that wee must needes des-  
paire.

But for as much as what-  
soever things are written  
are written for our learning,  
that through patience and  
the comfort of Scriptures  
wee may haue hope; though  
our finnes be neuer so many;

R 4            neuer

neuer so abhominable, yet they doe not so much make vs sad, as thy louing kindnesse and tender mercies make vs glad.

Our finnes (we confesse) are innumerable, but thy mercies are also infinit; thou art that most gentle Lord, which wilt not the death of a sinner, but rather that hee turne and liue. Thou for repentance sake wilt not see the finnes of men; thou confessest that thou camest into this World to saue sinners, to call not the righteous, but sinners to repentance, and to seeke that which was lost. Thou callest vnto thee all those that are diseased and loaden with the heauy burthen of sinne, and promisest that thou wilt ease them; yea  
by



by thy Prophet thou saiest;  
If we will wash, and make  
cleane our selues; put away our  
euill thoughts out of thy sight,  
cease from doing euill and vio-  
lence, learne to doe right, apply  
our selues to equitie. deliuer  
the oppressed, helpe the father-  
lesse to his right, and heare the  
widowes complaints; though  
our finnes were as red as scar-  
let, yet shall they be made whi-  
ter then snow; and though they  
were like purple, yet they shall  
be made like white wooll.

Yea, thou saiest moreouer,  
that for thine owne sake, e-  
uen for thy mercy & names  
sake thou wilt be good vnto  
vs, fauour vs! and so cast a-  
way all our finnes behind  
thy backe, that thou wilt ne-  
uer remember them more.

O Lord, thou art the God

R 5

which

which cannot lie; thou art the soules truth, thou art faithfull in thy words, and holy in all thy workes.

For according to these thy louing promises hast thou cuer dealt with the children of men, whensoever they repented and turned vnto thee; when they forsooke their sinful liuing, and called vpon thy holy name, thou forgavest all their sins and healedst all their infirmities; thou also sauedst their life from destruction, and crownedst them with mercie and louing kindnesse.

For thou (O Lord God) art full of compassion and mercie, long suffering, and of great goodnesse; thou wilt not alway be chiding, nei-  
ther

ther wilt thou keepe thine  
anger for euer, neither wilt  
thou deale with vs after our  
sinnes, nor yet reward vs ac-  
cording to our wickednesse.

For looke how high the  
Heauen is in comparison of  
the Earth, so great is thy  
mercie towards them that  
feare thee,

Looke how wide the East  
is from the West, so farre  
dost thou set our sinnes from  
vs; yea, like as a Father pittie-  
th his owne children, euen  
so art thou mercifull vnto  
them that feare thee.

For thou knowest where-  
of we be made, thou remem-  
breth that wee are but dust,  
that a man in his time is but  
grasse, and flourisheth as a  
flower of the field, and as  
soone as the wind goeth o-

uer.

uer it is gone, and the place thereof knoweth it no more: but thy mercifull goodnesse (O Lord) endureth for euer, and euer vpon them that feare thee.

Of these thy louing kindnessees and tender mercies, who hath not tasted, if hee sought it with all his heart? Thou diddest forgiue *David* both his whoredome and manslaughter, when hee repented and confessed his sinne.

How oft diddest thou call back the plagues of thy vengeance, when the Children of *Israel* lamented their sins and turned vnto thee? How mercifull diddest thou shew thy selfe to the *Ninuites*, when they repented & humbled themselves in thy sight

sight? How louingly spakest thou to that sinfull Woman in the Gospel, and forgauest her all her sinnes, because shee repented and beleeued?

*Peter* thy Disciple, although most cowardly denying thee, after that he had bitterly wept and lamented his sinnes, thou diddest behold with thy mercifull eye, and fauourably receiue him againe into the number of thy holy Apostles.

One of them that died with thee, being a thiefe, after he had called vnto thee for grace thou didst place in Paradise, and make him partaker of thine eternall felicity.

Many other notable examples of thy great mercies find wee in Holy Scripture, which

which will not suffer vs to despaire of thy clemencie and goodnesse, be our finnes and wickednesse neuer so many; but they rather encourage vs boldly to come vnto the Throne of thy Grace, that we may receiue mercie, and finde grace to helpe in time of neede.

O most gentle Sauour, thou art that most louing Shepheard, who didst diligently seeke the wandering sheepe, louingly laide it vpon thy shoulders, and tenderly brought it home againe; seeke vs who haue so long run astray, lay vs vpon thy mercifull shoulders, and bring vs home againe vnto the companie of thy faithfull.

Thou art that mercifull  
Sai-

Samaritane, who beholding the miserable estate of the wounded man, with thy pitifull eye, camest vnto him, madeſt cleane his wounds, pouredſt in wine and oile. boundeſt them vp, ſetteſt him vpon his beaſt, and carried him into the Inne, and neuer leſteſt him, till hee was perfectly whole.

O moſt louing Sauieur, vouchſafe with thy merciful eye to looke vpon my wretched eſtate, which without thy helpe muſt needs periſh; my wounds are deadly, and not able to be healed of any, either in Heauen or in Earth, but of thee alone, who art the true Phiſician, and healeſt thoſe that are contrite in heart; my whole head is ſick, and the heart is very heauie,  
from

from the sole of the foot vn-  
to the crowne of the head  
there is no whole part in all  
our body, but all are wounds,  
botches, soares, and stripes,  
which can neuer bee healed,  
bound vp, mollified, nor ea-  
sed with any ointment, ex-  
cept thou puttest to thy hel-  
ping hand. Let it therefore  
please thee of thy great  
goodnesse to cleanse my  
wounds, to poure in the  
wine and oile of spirituall  
gladnesse, to binde them vp,  
and neuer to leaue mee till  
thou hast made me perfectly  
whole, and brought me into  
thy Heauenly Kingdome.

Heale thou mee O Lord,  
and I shall bee healed; save  
thou mee, and I shall bee  
saued.

Thou art that most ten-  
der



der Father, who receiuedst  
home again with imbracing  
armes that lost Sonne, which  
had wasted all his goods  
with riotous liuing: so soone  
as he returned vnto thee, and  
did repent him of his disorder,  
confessed his sinne, and  
humbled himselfe in thy  
sight, thou hadst compassion  
on him; thou didst fall on his  
necke, and kissed him; thou  
didst command thy seruants  
to bring forth that best garment,  
and put it on thy Son,  
and to put a ring on his finger,  
and shooes on his feete;  
thou gauest commandement  
to fetch the fat Calfe to kill,  
saying; Let vs eate and be  
merry, for this my Son was  
dead, and is aliue againe; hee  
was lost, and now is found.  
Shew this thy fauour, O most  
gentle

gentle Father to mee thy Childe, who haue vngodlily bestowed those good and gracious gifts, which thou both louingly and liberallie gauest vnto me.

This my prodigall and licentious liuing sore grieueth me, and I am heartilie sorrie that I haue so grievously offended thy Fatherly goodnesse; notwithstanding according to thy oldewonted goodnesse, I most humbly beseech thee for thy name sake to haue mercy on me, to forgive me my finnes, and to receiue me againe into thy fauour; take away from me all my old beggarlike rags of sinne, and put on me that new garment of innocencie, that precious ring of faith, wherewith I am married

ried vnto thee, and those  
most godly shooes of that  
Euangelicall peace, that I  
may walke from henceforth  
in the wayes of thy holy  
Commandements, and doe  
that which is pleasant in thy  
sight.

Giue me grace vnfeined-  
lie to repent, and to amend  
my life, that the Angels in  
Heauen may reioice at my  
conuersion; and so wash mee  
from my finnes more and  
more, that at the last I may  
be cleane, and appeare beau-  
tiful in my Heauenly Fa-  
thers sight, thorow thee my  
only Sauour, who with the  
Father and the Holy Ghost  
liuest and raignest one true  
and euerlasting God world  
without end. Amen.

*Agene-*

*A generall Prayer for all  
kind of finnes.*

**A**H Lord, the most puissant  
God, we in Baptisme giuing ouer our selues  
vnto thee, and vnto thy holy  
Religion, protesting openly  
in the face of thy holy Con-  
gregation to forsake Satan  
with all his pompes and  
workes, to renounce the  
World and all the vain plea-  
sures thereof, to mortifie the  
flesh and all the lusts of it,  
and from henceforth to die  
vnto sinne, & liue vnto righte-  
teousnesse, and to leaden  
new life.

Ah Lord this our cove-  
nant and bargaine made vnto  
to thee wee keepe not, but  
too much wretchedly we  
break

breake, in transgressing thy  
holy Commandements. In  
stead of performing our ser-  
uice due vnto thee, we serue  
Sathan; leauing the fulfilling  
of thy Commandements,  
we obey our owne will. The  
World and the flesh, so rage  
and raigne in vs, that we can  
scarcely breathe forth any  
godlinesse.

By mouth wee professe  
thee, but with our deeds we  
denie thee; wee promise to  
worke in thy Vineyard, but  
we loiter and worke not.

In name wee are Christi-  
ans, but in deede wee are Sa-  
thans bondmen, the Worlds  
laues, and most vile seruants  
and drudges to the flesh.

Oh Lord, too too wret-  
ched is our state, and except  
thou shortly helpest, we are  
like

like vtterly to perish; the raging floods of all kinde of sinne haue so preuailed, and almost overwhelmed vs. O most gentle Sauour, wee haue a will (such as it is) to doe good; but wee find no power, nor strength in our soules to performe it. That good thing which wee would, wee doe not, but the euill doe wee, which wee would not do. For we know that in vs, that is, in our flesh dwelleth no good thing: And no maruell, for wee are by nature the Children of wrath; wee are begotten, conceiued, and borne in sin, our senses, wits and deuices, are euill euen from our yong age vpward. Our heart is vncleane, wicked, froward, leude, and vnsearchable; wee  
are

are not able to think a good thought of our selues; wee are vnprofitable seruants, hypocrites, fleshly, and all that nought is; yea wee are the very bond-slaues of sin: *for euery one that committeth sinne, is the seruant of sinne,*

O most sweete Sauour helpe vs for the glory of thy name. Thou camest downe from the right hand of thy Father into this vale of misery to saue that which was lost: saue me therefore (good Lord) which wander abroad like a sheepe destitute of a shepheard: suffer not thy blessed body to bee broken, and thy precious bloud to be shed for vs in vaine. Thou by thy death valiantly conqueredst him that had power

er of death: deliuer me therefore from his raging tyrannie, and make mee thy faithfull and obedient seruant. Suffer mee not to loue the World, neither the things that are in the World; seeing that all that is in the World, (as the lust of the flesh, the lust of the eyes, and pride of life) is not of thee (O Father) but of the World: and the World vanisheth away and the lusts thereof; but he that fulfilleth the will of God abideth for euer.

Suffer me not to be overcome with the boyling concupiscence of the Flesh, which euer lusteth against the Spirit, and is not obedient to the Law of God, neither can bee: but giue mee grace to kill and crucifie the flesh,



flesh, with the appetites and  
lusts thereof, that I may liue  
and walke in the spirit, and be-  
come a new Creature: let not  
sinne raigne in my mortall bo-  
die, that I should thereunto o-  
bey in the lusts of it; neither  
suffer thou mee to giue my  
members as instruments of vn-  
righteousnesse vnto sinne, but  
to giue my members as instru-  
ments of righteousness vnto  
thee.

And as heretofore I gaue  
my selfe vnto vncleannesse, and  
to iniquitie: So let mee now  
from henceforth giue my selfe  
vnto holinesse, that I may bee  
sanctified.

Kill in mee the deedes of  
the flesh, which are these,  
adultery, fornication, vnclea-  
nesse, wantonnesse, idolatry,  
witchcraft, hatred variance,

S

wrath,

wrath, strife, sedition, sects, en-  
uying, murther, drunkennesse,  
gluttony, and such like; and  
plant in mee the fruites of the  
Spirit, as loue, ioy, peace, long  
suffering, gentlenesse, faithfull-  
nesse, meekenesse, and temper-  
ance. As concerning the con-  
uersation in times past, giue mee  
grace to put off the old man  
which is corrupt through the  
deceiuable lusts; and to be re-  
nued in the spirit of my minde  
and to put on the new man  
which after the image of God  
is shapen in righteousness, and  
true holinesse.

Suffer me not to lie, but  
speake truth vnto my Neigh-  
bour; For as much as wee are  
members one of another. Suffer  
me not to be angry, that I find  
let not the Sunne goe downe,  
vpon my wrath, neither let me with

en giue place vnto the back-biter.  
esse Grant that he which afore hath  
and stolen, may from henceforth  
the steale no more, but rather la-  
ng bor with his hands some good  
ful things, that hee may haue to  
giue vnto him that needes. Let  
con no filthy communication pro-  
e need out of my mouth, but that  
man which is good to edifie with-  
a shall, when neede is, that it may  
e rehaue fauour with the Hearers.  
nde Let all bitternesse, fierceness,  
man and wrath, roaring, and cursed  
God speaking, bee put away from  
, and me, & all maliciousnesse. Make  
me curteous to all men, and  
art mercifull, forgiving, euen as  
right God for thy sake forgaue me.  
e an As for fornication and all vn-  
uice cleannessse, or couetousnesse, let  
l find not bee once named among  
ownes, as it becommeth Saints;  
et neither filthy things, neither  
giue  
S 3 foolish

foolish talking, neither iesting  
which are not comely, but rather  
giving of thanks. Put vpon  
me tender mercy, kindness  
humblenesse of minde, meeke-  
nesse, long-suffering, forbear-  
ring my Neighbour; but about  
all these things put vpon me  
loue, which is the bond of per-  
fection, & grant that the peace  
of God may euermore rule in  
my heart, and that I may be  
thankfull for all thy benefits.

Finally, whatsoever things  
are true, whatsoever things are  
honest, whatsoever things are  
iust, whatsoever things are  
pure, whatsoever things per-  
tain to loue, whatsoever things  
are of honest report; if there be  
any vertuous thing, if there be  
any laudable thing, grant that  
I may haue them in my minde  
and practise them in my con-

uerfa

ing conversation and living; that what-  
 soeuer I breathe, think, speake,  
 or doe, all things may bee done  
 vnto the honour, glory, and  
 praise of thy name, who liuest  
 and raigest with God the Fa-  
 ther, and God the Holy Ghost,  
 true, liuing, and euerlasting  
 God, World without end. A-  
 men.

*A Prayer for Faith.*

**V**We are taught by  
 thy holy Apostle  
 (O most louing Saviour) that  
 whatsoeuer is not of Faith, is  
 sinne; and that it is impossible  
 to please thee without faith;  
 and therefore they that come  
 vnto thee, must beleeue that  
 thou art God, yea, and such a  
 God, as is both able, and also  
 will abundantly reward all  
 S 3 them.

them that with true faith seeke thee.

For thy eyes (O Lord) looke vpon Faith, and thou doest appeare and shew thy selfe vnto them that haue faith in thee; yea, through faith thou (being the King of glory) art married to the soules of thy faithfull, & makest them partakers of thy diuine nature, through the wonderfull working of the blessed Spirit.

Through Faith, so many as belecue are iustified, made the sonnes and heires of God, and haue euerlasting life.

By Faith we obtaine of God all good things, euen whatsoeuer wee doe aske in thy name. Seeing that Faith is so precious a Iewell in thy sight, that without it nothing is acceptable vnto thy diuine Maiestie; and I

of

of mine owne nature cannot haue this most singular gift, except thou giuest it vnto mee from aboue, and doest breathe it into my heart by thy holy Spirit; (for of my selfe I am blind, ignorant, foolish, and by no meanes can perceiue the things which pertain to the Spirit of God:)

I most humbly beseech thee to take away from me all infidelitie and vnfaithfulness, which I receiued of old *Adam*; and to plant in me true faith & vndoubted beliefe, that I may bee thoroughly perswaded that thou art the Sonne of the liuing God, very God, and very Man, our alone sweete smelling sacrifice, our alone Mediatour, Aduocate, and Intercessor; our alone wisdom, righteousness, sanctification, and redemption,

by whom alone, and for whose sake onely thy Heauenly Father is well pleased with mee, whereby my sinnes are remitted, grace, and euerlasting life is giuen me.

O Lord God suffer mee not to leane to mine owne wisdom, nor to beleue as blinde flesh fantasieth, nor to seeke saluation where superstition dreameth; but let my faith onely be grounded on thy Word: And giue me grace truly to beleue in thee with all my heart, to put my trust in thee, to looke for all good things of thee, to call vpon thy blessed name in aduersitie, and with a ioyful voice and more merry heart, to praise and magnifie it in prosperitie. Suffer me not to doubt neither of God my Heauenly Father, nor of God his Sonne, nor of  
God



God the Holy Ghost, but earnestly to beleue that they being distinct persons, are notwithstanding one very God, beside whom there is no God neither in Heauen nor in earth. Grant also that I may assuredly beleue whatsoeuer is contained in the Holy Scriptures, and by no meanes suffer my selfe to bee plucked from the veritie thereof, but manfully and steadfastly abide in the same euen vnto the death; rage World, roare Diuell. And this Faith (O sweete Iesu.) encrease thou in me more and more, that at the last through thy goodnesse I may be made perfect & strong in thy holy Religion, and shew my selfe both before thee and the World truly faithfull, by bringing forth plenty of all good workes, vnto the glorie

S f

and

and honour of thy name, which with God the Father, and God the Holy Ghost, liuest and raignest true God World without end. Amen.

*A Prayer vnto GOD that we  
may liue in his feare, and that  
he will turne his plagues  
from vs.*

**O** Heauenly Father & most merciful Lord, deale not thou with vs after our finnes, neither reward vs after our iniquities. Indeed thou in thy holie Law doest threaten to punish with plagues & noysome diseases, such as neglect and set at nought thy will & word, and liue licentiously according to their owne lusts and appetites, to send vpon them great plagues, with many other innumera-

merable and vnknowne infirmities, as iust punishments for their iniquities.

Yet O Father of mercy, and Lord of all comfort, I beseech thee inspire into my heart such a regiment of feare to offend thy diuine Maiesty, that thereby I may turne vnto thee, and serue thee truly, learning to liue according to thy law, louing one another as Christs true children in deede, and not spoiling or deuouring one another.

For hee that loueth not his brother, though he liue, yet he abideth in death; and hee that hateth his Brother is a Manslayer, and killeth him in his heart: but loue shall cover a multitude of finnes, and so also God shall bee glorified; and shall poure his benefits plentifully

fully vpon vs as long as the  
World endureth.

Lord God, thou hast created  
& made of thine infinite good-  
nesse and vnspeakable mercie,  
for Mans comfort, thy blessed  
Sunne-shine, to be a perpetuall  
bright Lampe and Candle, to  
be an ingenderer, nourisher, &  
comforter of all liuing things  
in this inferiour VVorld.

This great worke and Fa-  
therly prouidence of God,  
ought to cause vs to praise and  
magnifie him alwaies, and to  
make vs remember his mani-  
fold benefits, that hath so lo-  
uingly created all things for  
mans sake.

O Lord as thy mercies a-  
bound towards vs, so grant  
that we may be as plentiful in  
vertuous liuing and conuersa-  
tion, and that wee doe not tho.

row our wicked liues and euill  
behaviour pull vpon our felues  
thy wrath and displeasure, in a  
busing thy good Creatures, and  
in hoording vp the treasure of  
this V World from our needfull  
and poore Bretheren; and so  
purchase that curse which the  
wisedome of God vitereth by  
the mouth of *Salomon*, where  
he saith: *Who so hoordeth vp his  
goods shall bee cursed among the  
people; but blessing shall light vp-  
pon his head that is liberal to the  
poore.* Bring it forth therefore  
ye couetous, that yee may bee  
partakers of the blessing which  
is prepared for the righteous.

And as our Sauour Christ  
saith; *They that are whole, neede  
not the Physician, but they that  
are sicke.*

You therefore that are sicke  
and haue neede, seeke the helpe  
of

of that good Physician in time; for there is better remedie to be had in the beginning, then after a long delay and tarrying for the preservation of our sicke soules.

Lord make vs earnestly and diligently to seeke helpe of the Heauenly Physician, which is the perfect curer both of body and soule; and make vs to apply those heauenly medicines, the Precepts of thy most holie Word, to the great and almost incurable diseases of our infected soules; in seeking whereof we be all too remisse and slack. But yet spare vs good Lord, spare thy people, and correct vs not in thine anger, but in thy mercy thinke vpon vs; for thou art the God of mercy, long suffering, slow to continue displeasure, and ready to forgive.

But

But alasſe how ſhouldeſt thou ceaſe to puniſh, & ſhouldeſt ſhew mercy, when wee ceaſe not to ſinne and offend, but continue ſtill in our wickedneſſe without repentance? What ſufficient excuſe can wee make, or what reaſonable let can we lay that thou oughteſt not to puniſh vs?

Whereas there was neuer more godly preaching, neuer more exhortation to repentance; ſeldome the like crying out againſt ſinne, neuer more diſſwading from couetouſneſſe and uſurie; there be daily admonitions to forſake ſwearing, continual calling from all wickedneſſe; beſide the number of godly learned Bookes made and ſet forth: and yet cannot all theſe moue vs once to repent, or to deſiſt and forſake

take our wonted wicked waies  
and filthy affections.

Defend mee Lord by thy  
right hand, and giue a gracious  
care to my request; for all mans  
staves are but vaine. Lord con-  
duct me in thy waies, that I  
may giue thanks to thee for  
thy mercie and goodnesse; who  
neuer leauest them destitute  
that put their assured trust in  
thee; who liuest and raigest  
one God, World without end.  
Amen.

*A Prayer for Seruants, with  
their dutie.*

**O** Christ my Lord and Sa-  
uiour, who being the Son  
of the liuing God, yea, God  
himselfe from euerlasting, didst  
not disdaine at the wil of thine  
Heauenly Father to make thy  
selfe



selfe of no reputation, to become Man, to take vpon thee the shape of a Seruant, and to obey thy Fathers Commandement to the death, yea, euen of the Crosse, for our saluation, refusing no seruice, no trauell, no labour, no paine, that might make vnto the comfort of mankind.

We most humbly beseech thee to giue all thy Seruants grace to practise thy humilitie and obedience, that as thou most willingly didst serue and obey thy Heauenly Fathers good pleasure, so they in like manner may with most hearty affection serue and obey their bodily Masters in all things that are agreeing with thy blessed Word; not with eyeseruice as Men-pleasers, but in singlencesse of heart, fearing God;

God that whatfocuer they do,  
they may doe it heartily euen  
as to the Lord, and not vnto  
Men.

For as much as they are sure  
that they shall receiue the re-  
ward of thy Heauenly Inheri-  
tance of thee O Lord Christ,  
while truly and faithfully they  
serue their bodily Masters:  
Grant that so many as are vn-  
der theyoake, may count their  
Masters worthy of all honour,  
that the name of God and his  
Doctrine bee not euill spoken  
of; and that they may obey  
them with all feare, not onely  
if they bee good and curteous,  
but also though they bee fro-  
ward; and please them in all  
things, not answering them a-  
gaine, not picking ought from  
them, but shew good faithful-  
nesse, that in all things they  
may

may bring credit to the doctrine of thee our G O D and Saviour; to whom with the Father and the Holy Ghost, be all honour, praise, and glory, for euer and euer. Amen.

Seruants ought to account their Masters worthy of all honour, *1 Tim. 6. 1*: and to be subject vnto them with all feare; not onely to the good and courteous, but also to the froward: *1 Pet. 2. 18*: and to please them in all things, not answering againe, and to be no filchers nor deceiuers of them in any thing, but shew all good faithfulness: *Tit. 2. 9. 10*: in singleness of their hearts as vnto Christ; not with seruice to the eye as Men-pleasers, but as the seruants of Christ, doing the will of G O D from their hearts, with good will

will seruing the Lord, and not Men. Ephe. 6. 5. 6. 7.

*A Prayer for Children, and  
their dutie.*

**A**S thou O mercifull Father  
hast giuen commande-  
ment vnto all Fathers and Mo-  
thers to bring vp their Chil-  
dren in thy feare, nurture, and  
doctrine: so likewise thy good  
pleasure is that children should  
honour, and reuerence their  
Parents diligently, giue care  
vnto their vertuous instructi-  
ons, and faithfully obey them.

As thou hast promised health,  
honour, glorie, and riches, long  
life, and all that good is, vnto  
them that honour, reuerence,  
and humbly obey their Fathers  
& Mothers: so hast thou threat-  
ned vnto disobedient Children

igno-

ignominy, euill fame, contempt,  
shame, dishonour, pouerty, sick-  
nesse, short life, and such other  
plagues.

Yea, in thy hclly Law thou  
dost not onely pronounce them  
accursed that dishonour their  
Fathers and Mothers, but thou  
also commandest that if anie  
Childe be stubborne and diso-  
bedient, and will not heare, but  
rather despise the commande-  
ment of his Father and Mother,  
the same should bee stoned to  
death without mercy; so great-  
lie doest thou abhorre disobe-  
dience and rebellion against all  
persons, but especially against  
Parents.

I therefore heartily wishing  
that the plagues of thy fierce  
wrath (for thou O Lord art a  
consuming fire) may bee farre  
from them, most humbly be-  
seech

ſeech thee to engraue in the hearts of all Children, of whatſoeuer age, kinde, eſtate, or degree they be, true honour, heartie reuerence, and vnſeined obedience towards their Parents. Giue them grace (good Lord) that as they profeſſe thy Sonne Chriſt in name, ſo they may truly repreſent his maners in their life and conuerſation, which willingly was obedient to his Mother *Mary* and her Husband *Ioſeph*; giuing example vnto all children of the like ſubiection and obedience towards their Parents. Engraft in them ſuch a loue towards their Fathers and Mothers, that they may both reuerence them with outward honour, and alſo to their power helpe them, ſuccour them, prouide for them, comfort and cheriſh them in  
their

their neede, euen as their Parents comforted and nourished them in their Infancie and tender age.

But aboue all things giue them grace truly to honour thee, which art the Heauenlie Father, yea, our Father and Redeemer, which hast made vs, and daily cherishest vs, euen as a Father or Mother doth cherish their most deare and naturall Children. So shall it come to passe that they faithfully honouring thee, shall also in order heartily honour, and vnfeinedlie obey their carnall Parents in thy feare, vnto the glory of thy most holy & blessed name, which is most worthy to bee honoured World without end. Amen.

Children their duty is to acknowledge.

knowledge their Parents next vnto God their Heauenly Father, to be the Authors of their life and being; and also to acknowledge and rightly to consider of their charges, cares, troubles, and paines in bringing them vp, and to loue them for all that they haue done for them; and in token of loue and thankfulnesse to maintaine, relieue, and comfort them, when need is, as *Ioseph Gen. 47. 11*: & to be as faithfull seruants vnto them. *Mal. 3. 17*. To worke and take paines for them, as *Ruth* did, though shee was but a daughter in Law, *Ruth cha. 2*. Their dutie is to feare and reuerence their Parents in their hearts, according to Gods Commandement. *Leuit. 19. 3*. and also to reuerence them in their outward behauiour, by  
stan.



standing bare-headed before them, & putting off their hats, with an humble and lowlie countenance when their Parents speake vnto them, or they vnto their Parents; and bowing their bodies when they passe by, or come towards vs, as *Salomon* did to his Mother, *1 Kings* 2. 29: or receiuing any thing of their Parents, as *Ioseph* did, *Gen.* 48. 12: and by giuing them the vpper hand, as *Salomon* did to his Mother, though he was a King. *1 Kings* 2. 19. Their duty is to obey their Parents according to the Word of God, *Col.* 3. 10. Especially in marriage, as *Isaac* did, *Gen.* 24: and *Iacob*, *Gen.* 28: and not to greeue them by marrying against their will, as *Esau* did, *Gen.* 26. 34: who was a reprobate, & hated of God *Rom.* 9. 13

*A Prayer against Whoredome.*

**O** Lord God and Omnipotent Father, the searcher and trier of the thoughts and reines of all Creatures; O how greatly doest thou abhorre whoredome, fornication, and all vncleannesse! O Lord, the drowing of the world with water, the destruction of *Sodom & Gomorrah* with fire & brimstone from Heauen, and other like plagues mentioned in holy Scriptures, doe evidently declare and shew. Thy Commandement is, that we should commit none Adultery.

And in the Common-weale of the Israelites, thou commandedst that there should be neither whoremonger nor whore

if any such were found, that they should be stoned to death.

Although the lips of an harlot are to the foolish a dropping hony-combe, and her necke softer then oile; yet at the last shee is as bitter as wormewood, and as sharpe as a sword; her feete goe downe vnto death, and her steps haste them to hell: and hee that accompanieth himselfe with an whore, shall goe downe vnto hell, but hee that goeth away from her shall be saued: yea, he that maintaineth an whore, shal come vnto beggery in this World, and after this life shall haue his part in the Lake that burneth with fire and brimstone.

O Lord thou hast called vs not vnto vncleannesse, but vnto holinesse and purenesse of

T a life;

life; thou hast made vs one body, and one spirit with thee: how vnseemely then is it to take the members of Christ, & to make them the members of an Harlot?

Wee therefore most humbly beseech thee to make in vs cleane harts, and to renue right spirits within vs, and to turne away all voluptuousnesse from vs. Take from vs the lusts of the bodie, let not the desires of vncleannes take hold vpon vs; giue vs not ouer into an vnshamefast and obstinate mind: let not fornication, adulterie, or any kind of vncleannesse, be once named among vs; let not filthy communication proceed out of our mouthes, but that which is good to edifie withall when neede is, that it may haue fauour with the hearers.

And

And as for as much as neither whoremongers, wedlock-breakers, abusers of themselves with mankind, shall inherite the Kingdome of God.

Grant Lord wee heartilie pray thee, that such as be vnmarried may keepe themselves pure and vndefiled, after the example of that godly young man *Ioseph*, and bring with them into honorable wedlock both their bodies and their minds chaste and honest. Grant also that the married men may beware, and keepe themselves from all whoredome, and vse the company of no woman besides their wiues.

Againe, grant that all married woemen may practise the manners of that vertuous woman *Susanna*; and neither for flattering, nor menacing

wordes at any time consent to vncleannesse; but so keepe the body vndefiled, that it may be honourable; that God may blesse them, and their godly trauels, and make them ioyfull Mothers of many Children.

Finally, grant O most mercifull Father, that wee may so auoid all vncleannesse, that we being pure both in body and soule, may attaine to see thy glorious face in thy Heauenlic Kingdome, throgh Iesus Christ our Lord. Amen.

*A Prayer for a Woman  
with Childe.*

**T**HOU O Lord art wonderfull in all thy workes, and whatsoeuer thy good pleasure is, that doest thou easily bring to passe; neither is there any thing

thing impossible with thee,  
that thou wilt performe; and  
albeit this thine Almighty  
power sheweth it selfe aboun-  
dantly in all thy workes, yet in  
the conceiuing, forming, and  
bringing forth of man, it shi-  
neth most euidently.

At the beginning O Hea-  
uenly Father, when thou ma-  
dest Man and Woman, thou  
cōmandedst them to encrease,  
multiply, and replenish the  
Earth. If through the subtile  
inticements of Satan they had  
not transgressed thy Comman-  
dements by eating the forbid-  
den fruite, the Woman whom  
thou hast appointed the Or-  
gane, Instrument, and vessel to  
conceiue, nourish, and bring  
forth Man through thy won-  
derfull womanship, had with-  
out any labour, paine, or trauel,

brought forth her fruite: but that which thy goodnes made easie, sinne and disobedience hath made hard, painefull, dangerous; and if thy helpe were not, impossible to be brought to passe; so that now all Woe-men bring forth their Children in great sorrow, paines, and troubles.

Notwithstanding thou shewest thy selfe vnto thy Creatures a Father of mercy, and God of all consolation; for that which through their owne imperfection and feeblenesse they are not able of themselves to bring to passe, thou through thy unspeakable power makest easie in them, and bringest to a fortunate end.

Wee therefore being fullie perswaded of thy bent and ready goodnesse, of thy present helpe,



helpe, of thy sweete comfort in  
all miseries and necessities;  
knowing also by the testimo-  
nie of thy Word, how great &  
intollerable the paines of Wo-  
men are that trauell of childe,  
if through thy tender mercies  
they be not mitigated and ea-  
sed: most humbly pray thee for  
Iesus Christ his sake, thy Soane  
our Lord, that thy louing kind-  
nesse may make that easie and  
tollerable, which sinne hath  
made hard and painefull.

Ease (O LORD) the paines  
which thou most rightcousslie  
hast put vpon all Woemen, for  
the sinne and disobedience of  
our Grand-mother *Eue*, in  
whom all wee haue sinned; and  
giue vnto all such as haue con-  
ceiued and bee with childe,  
strength to bring forth that  
Childe, which thou wonder-

T e

fully

fully hast wrought in them; be present with them in their trouble, helpe them, and deliuer them.

Let thy power bee shewed no lesse in the safe bringing forth, then in the wonderfull fashioning of the Childe; that that which thou hast begunne in them, may come vnto good successe. 1

Make them glad and ioyfull Mothers, that they through thy goodnesse being safely deliuered, and restored to their olde strengths, may liue and praise thy blessed name for euer. Amen.

*A Thankesgining vnto GOD  
for their deliuerance.*

**O**LORD GOD, among  
other thy great benefites,  
(yea,

(yea, and those innumerable) which thou daily bestowest vpon vs thy needy and poore Creatures; this is not the least (O most mercifull Father) that thou of thy tender goodnesse doest vouchsafe for the conseruation of mankind, to preserue the Woemen that are with childe, and to giue them safe deliuerance of their burthen; by this meanes making them glad and ioyfull Mothers.

For these thy benefits and good will towards vs, wee so heartily thanke thee, as heart can thinke; beseeching thee to worke such thankesfulnesse in the hearts of all Mothers, that they being not vnmindfull of this high benefit of their safe deliuerance wrought onely by the Saviour of all mankind, may shew themselves thankesful

ful vnto thee for this thy goodnesse, and neuer forget that thy present helpe, and most sweete comfort, which thou mercifullie shewest vpon them in their great trauailes, labours, and paines, when they fled vnto thy holie name for succour, as vnto a strong bull-warke and holie defence. Continue thy fauour towards them (O Lord) by making them ioyfull Mothers of many children; and indue them with long life, that they may see their Childrens Children.

And the Children that thou gauest vnto them, make thou as in age, so likewise in wisdom, and in the abundance of thy holy Spirit to encrease, that they may haue fauour both with thee, and with all good men; vnto the glory of thy most blessed name, one God  
World

World without end. Amen.

*A Prayer for a sicke  
Man.*

**O** Almighty G O D, and all full of mercie, which art the onelie Father of helpe, and true Physician of our bodies & foules: in thy hands are life and death; thou bringest to the grate, and pullest backe againe.

Wee came into this World vpon a condition to forsake it whensoever thou wouldest call vs; and now the Summoners are come, thy fetters hold mee, and none can loose me, but he which bound me.

I am sicke in bodie with paine, and in soule for feare of condemnation. L O R D thou hast stricken me, but in iudgement

ment shew mercie : I deserued to die so soone as I came to life, but thou hast preserued me till now ; and shall this mercie be in vaine, as though we were preserued for nothing ?

Who can praise thee in the Graue? I haue done thee no seruice since I was borne; but my goodnesse is to come; and shall I die before I beginne to liue?

But (good Lord) thou knowest what is best of all, and if thou conuert me, I shal be conuerted in an houre: and as thou acceptedst the will of *David*, as well as the act of *Solomon*; so thou wilt accept my desire to serue thee, as well as if I did liue to glorifie thee.

The spirit is willing, but the flesh is fraile; and as I did liue sinfully, whensoever thy Spirit was from me, so I shall die vn-  
wil-

willingly, vnlesse thy Spirit  
prepare me. Therefore deare  
Father giue mee that minde  
which a sicke man should haue,  
and encrease my patience in  
my paine, and call vnto my re-  
membrance all that which I  
haue heard, or read, or felt, or  
meditated; so strengthen me in  
this houre of my trauaile, that  
I which neuer taught any  
good while I liued, may now  
teach others to die, & to beare  
their sicknesse patiently. Ap-  
plie vnto mee all the mercies of  
thy beloued Sonne, as if he had  
died for me alone: be not from  
me when the enemy comes, but  
when the Tempter is buſiest,  
let thy Spirit bee buſiest too;  
and if it please thee to loose me  
out of this prison, and when I  
ſhall leaue my earth to earth,  
let thy Angell carry vp my  
ſoule

soule as they did *Lazarus*, and place me in one of those mansions, which thy Sonne is gone to prepare for me.

This is my Mediator which hath reconciled mee and thee: when thou diddest abhorre me for my finnes: and thou diddest send him from Heauen to vs, to shew that thou art bound to heare him for vs. Therefore in him I come vnto thee, In him I call vpon thee, (O my Redeemer) my Preseruer, and my Sauiour; to thee bee all praise, with thy Father, and the Holy Spirit, for euer and euer. Amen.

*A Prayer to be saide before the  
receiuing of the holy  
Communion.*

**T**Hy loue towardes vs O most gentle Father, is so great and vnm easurable, that it  
can



can by no meanes be expressed  
by mouth, nor sufficiently con-  
ceiued in heart; and this thy  
loue is without any deserts on  
our behalfe: freely and willing-  
lie O Heauenly Father, thou  
hast sent downe thy only Son  
Christ Iesus, from the glorious  
seate of thy diuine Maiestie, to  
take our flesh vpon him, and to  
become perfect man, of the  
substance of a pure and vnde-  
filed Virgin *Mary*, through  
the operation of the Holie  
Ghost. O thou that art this our  
Mediatour, thou taughtest the  
will of thy Heauenly Father,  
confirming the same with  
wonderfull mercies, vnto the  
great comfort of many which  
then liued, and vnto the perfect  
establishment of our faith,  
which liue at this present; after  
thou haddest trauelled in this  
World

World certain yeeeres, the time afore appointed from euerlasting, of thy Heauenly Father, drawing nigh, that thou mightest giue thy selfe an oblation and sweete smelling sacrifice to God the Father for the sins of the whole World, euen so many as repent, belecue, and amend; willing that so noble and worthy a benefit of our redemption should not bee forgotten, nor fall out of remembrance, who art the sole Author of our saluation, and the onely comfort of weake consciences: when thou hadst eaten the Paschall Lambe with thy Disciples, according to the appointment of the Law, thou tookest bread into thy hand, gauest thanks to thy Heauenly Father, brakest it, and gauest it to thy Disciples, saying; Take

ye, *eate ye, this is my body, which is giuen for you, doe this in remembrance of me.* Because the singular and inestimable benefit of our redemption, brought to passe by the one and onely oblation of thy blessed bodie broken on the Altar of the Crosse, should not bee forgotten.

Thou brakest the bread in the sight of the Disciples, and gauest vnto them, commanding them to eate it in the remembrance of the breaking of thy body, which then was betrayed by the traiterous Disciple *Indas* that sonne of perdition, and the day following was vnfaignedly broken on the Crosse for our ransome, deliuerance, and saluation; here diddest thou appoint the breaking of the bread among the faith-

faithfull gathered together for that purpose: a worthy & blessed memoriall of thy bodie broken.

And because the breaking of thy bodie should be the better remembred, thou diddest inno-ble the bread with the name of thy bodie, when notwithstanding it was onely the figure, signe, token, and memoriall of thy holy body.

In like manner, when supper was done, thou tookest the cup in thy hands, gauest thanks to thy Heauenly Father, and deli-ueredst it vnto thy Disciples, saying, *Drinke ye all of this, for this is my blood of the new Testa-ment, Covenant, or Bargaine, which shall bee shed for many for the remission of sinnes; this doe so often as you drinke it, in the re-membrance of mee.* As By the  
brea-

breaking of thy blessed bodie  
our ranlome is perfectly paid,  
so by the shedding of thy  
blood are all our sinnes, euen  
vnto the vttermost, washed a-  
way.

Therefore as by the brea-  
king of the bread, thou woul-  
dest the breaking of thy bodie,  
and the benefits gotten by it, to  
bee remembred among the  
faithfull; so to that end, that  
the shedding of thy blood and  
the merites thereof should not  
be forgotten:

Thou gauest them the Cup  
of Wine to drinke, , comman-  
ding them that so oft as they,  
or any of the faithfull gathered  
together for that purpose to  
drinke of the Cup, they should  
remember thy death, and the  
shedding of thy precious  
blood: as thy holy Apostle  
saith;

saith; *As oft as ye shall eat this Bread and drinke of this Cup, yee shall shew the Lords death till he come.* And as thou didst enoble the Bread with the name of thy body, being but the figure of thy bodie, because the breaking of thy body should the better be remembered:

So likewise here dost thou garnish, and nobly set forth the wine, naming it thy blood; when notwithstanding it only representeth and preacheth vnto vs the shedding of thy blood, because it should be the more deeply grauen, and the better retained in our minds.

O most mercifull Redeemer & gentle Sauour, we are come together at this present to celebrate the memoriall of thy blessed and glorious passion, and to eat and drinke this

Bread

Bread and wine in the remembrance of thy blessed Body breaking, and thy precious Blood shedding.

Most humbly and from the verie heart beseeching thee to giue vs grace worthily to eate this Bread, and drinke of this Cuppe, lest by the vnworthy receiuing of them, wee be guilty of thy bodie and blood, and so eate and drinke out owne damnation; and that wee may come the more worthily vnto this thy Table.

Grant that we may earnestlie bee at defiance with all sins, and so inwardly bee ashamed, that we at any time haue grievously offended thy diuine Maiestie, by attempting anie thing that is not agreeable to thy good pleasure, that from hence forth wee may not onely loath,

loath, detest, and abhor whatsoever is displeasing vnto thee, but also embrace and lay hand on that which is good, and acceptable in thy sight

Forgiue vs all our sinnes, and giue vs grace euen with our whole heart to loue all men, yea, our very enemies, and not only to forgiue all such as haue offended vs, but also to be ready at all times to doe for them whatsoever good or pleasure we be able.

And that wee may bee the more welcome vnto thee, and bee found meete and worthy guests to sit at this Table, and to eate of these thy blessed gifts; and that our soules may be well comforted, nourished, fedde, and made merrie, by the worthy receiuing of them; cloath vs, we pray thee, with  
that



that wedding garment, euen  
true and liuely faith, where-  
with our hearts are purified,  
wherewith we are married vn-  
to thee, and made one flesh and  
one blood with thee, where-  
with also wee are iustified, and  
counted rightreous in thy sight.  
And grant that through the  
same faith wee earnestly set the  
eyes of our minde on these thy  
most sweete and louing pro-  
mises: *My Body shall be broken  
for you, my Blood shall bee shedde  
for you, for remission of sinnes.*

And all this, not for our  
good deeds and merites, which  
in this behalfe are none, but for  
the worthinesse of thy blessed  
passion, for the dignitie of thy  
precious blood, and for the on-  
e and alone sacrifice of thy  
holie bodie.

For that (O Lord) is the salue  
V that

that healeth our soules; that is the medicine that comforteth our weake and troubled consciences; that is the living bread, whereof whosoever eateth, shall neuer hunger, but liue for euer.

That is the Jewell of Ioy that maketh our sorrowfull hearts merrie; that is, the mighty Bulwarke, the strong defence, the sure Fortresse that preserveth and keepeth harmelesse against Satan, sinne, death, Hell, desperation, and all the infernall Powers; to come to the Table, to bee present at the Supper, to heare and see what is there done, yea, and to receiue the holy mysteries of the body and blood there set forth vnto vs, profiteth vs nothing at all, if we faithfully belecue not.

That thy Bodie was broken,

and

and thy blood shedde for our  
sinnes, and that by the one ob-  
lation thereof done once for  
all, our sinnes are forgiven vs,  
our Heauenly Father is recon-  
ciled vnto vs; his wrath stirred  
vp thorow sinne against vs, is  
pacified, quietnesse of consci-  
ence, euerlasting life is giuen  
vs; but it rather turneth vnto  
our damnation, because wee  
eate of this bread, and drinke  
of this cuppe vnworthily, and  
shal with that hypocrite which  
presumed to come vnto the  
marriage not hauing the wed-  
ding garment, bee bound hand  
and foote, and cast into vtter  
darkenesse, where shall be wee-  
ping and gnashing of teeth.

Therefore wee humbly be-  
seech thee to giue vs grace (ac-  
cording to thy Apostles coun-  
sell) diligently to proue, trie,

and examine our selues, whether such repentance, such faith, such loue, such disposition towards all godlinesse bee found in vs or not, as thou dost require in them, which will come worthily and with fruite vnto thy Table.

And for as much as it is thy gift to repent heartily, to beleue truly, to loue vnfainedly, to be disposed earnestly to embrace true godlinesse, and to goe forward in the same from vertue to vertue vnto the end: Grant I most intirely pray thee I may so repent, that the fruites thereof may bee found in me; so beleue, that I may acknowledge thee my onely Sauour: so loue thee, that all mine affections may bee set on thee alone, and so embrace true godlinesse, that our whole life may

be a cleere mirrour of all vertue and goodnesse; so shall wee through thy mercie bee found worthy guests of this thy Table, and receiue these holy mysteries to the saluation of our soules.

Yea, so shall we be well assured of the remission and forgiveness of all our sinnes: By the breaking of thy blessed bodie, and the shedding of thy precious blood, our consciences shall bee quiet, our hearts shall be filled with all true and spirituall ioy, we shall triumph ouer Sathan, sinne, death, hell, and desperation; wee shall be partakers of all the fruites and merites of thy blessed passion, bee made one body with thee, & fellow-heires in euerlasting glorie. O Lord God, let it so come to passe, for the ho-

nour of thy name. Amen.

*A Thankesgiving after the receiving of the Communion.*

**V**V Ee thanke thee (O Heauenly Father) for the blessed passion and glorious death of thy dearly beloved Sonne our Lord and Saviour Iesus Christ, by whose holy wounds we faithfully beleue, and are assuredly perswaded, that thy wrath is not onelie pacified towards vs, but that thou also art now become our most mercifull Father, and hast freelie forgiven vs all our finnes.

Restore vnto vs thy heauenlie grace, and make vs sonnes and heires of thine eternal glorie. And because wee should not doubt of thy Fatherlie good-

goodnesse rewards vs, set forth  
in the death of thy Sonne, the  
same Son Christ Iesu our Lord  
hath left vnto vs not onely his  
holy Word, but also a blessed  
memorial of his death and pas-  
sion set forth in the holy bread  
and wine which we at this pre-  
sent haue receiued, both for a  
remembrance of the breaking  
of his blessed body, and the  
shedding of his most precious  
blood; and also for the quiet-  
nesse of our conscience, and for  
the assurance of the remission  
of our sinnes through faith.

We beseech thee (O Hea-  
uenly Father) that we be neuer  
vnmindefull of this thy excee-  
ding great kindnesse, nor vn-  
thankfull for thy manifolde  
blessings & vspeakable mer-  
cies declared vnto vs in the  
glorious death of thy welbelo-

ued Sonne: but so worke thou in vs through thy holy Spirit, that wee may be made worthy members of that bodie, whereof thy Sonne and our Sauour Christ Iesus is the head.

And that we may so faithfullie beleue in thee, and so feruently loue one another, alway liuing in thy feare, and in the obedience of thy holy law and blessed will, that wee being fruitfull in all godly and Christian workes, may traine our liues according to thy good pleasure in this transitorie World, and after this fraile and short life, obtaine the true and immortal life, where thou with thy dearly beloued Sonne our Lord and Sauour Iesus Christ, and the Holy Ghost that most sweete Comforter, liuest and raignest one true God, in all honour



honour & glorie World without end. Amen.

*A Prayer to be said at the receiving  
of the mysterie of Christs  
Bodie in the Com-  
munion.*

**O** Heauenly and blessed Father, I render vnto thee most hearty thanks for all thy benefits which thou hast shewed vnto mee a most wretched sinner, but especially for that most sweete smelling sacrifice, which thy onely begotten Son offered vnto thee on the Altar of the Crosse, by giuing his most pure and vndefiled bodie vnto the death for the redemption of Mankinde; in remembrance whereof, according to thy wellbeloued Sonnes ordinance, I now receiue this holie  
V 5 bread;

bread, most entirely beseeching thee, that I may both be partaker of the merites of thy deare Sonnes Body-breaking, and also leade a life worthy so great a benefite, to the glorie of thy name. Amen.

*A Prayer to be saide at the receiving of the mysteric of Christs blond in the holy Communion.*

**O**Blessed and mercifull Father, thy loue towards mee sinful Creature is so exceeding great and vnspeakable, that I cannot but giue vnto thee most humble thanks; namely for the shedding of the most precious blond of thy deare Sonne Iesus Christ, by the vertue whereof thy wrath stored vp against me wretched sinner

sinner is pacified, my ransome  
is paide, the Law is fulfilled,  
mine enemies are ouercome &  
put to flight. In remembrance  
of this so noble a victorie, and  
of so great a benefit, I am come  
vnto this Table O merciful Fa-  
ther to drinke of this Cup, desi-  
ring thee. that as my outward  
man is comforted by the drin-  
king of this wine, so likewise  
my inward man may bee com-  
forted and made strong by true  
faith in the precious blood of  
thy most deare Sonne.

O Lord and my Heauenlie  
Father, giue me thy holy Spirit  
which may so rule & gouerne  
my heart, that I neuer bee vn-  
thankfull nor forgetful of this  
thine exceeding great kindnes;  
but so traine my life according  
to thy blessed will, that what-  
soeuer I doe, speake, or thinke,  
may

may bee vnto the glory of thy most blessed name, and the health of my soule, through Iesus Christ our Lord. Amen.

*A Morning salutation to GOD  
for wisdoms, for grace,  
and forgiveness of  
sinnes.*

**M**Y Soule (O Lord) hath desired thee in the night season, and I haue also waited for thee in spirit and minde all the morning, beseeching thee that thy presence, which I sore haue longed for, may expell from me all my sinne.

Lord water the secrets of my heart with thy manifold graces, and mightily enflame the same with thy loue. And now (my most sweete Lord Iesus

sus Christ) I rise and come early to thee in the morning, and pray thee from the bottome of my heart that thou wilt hearken vnto my prayers and godlie requests, which I doe most humbly in heart offer vnto thee: for thou art the wisdom, the eternall brightnesse, and verie figure of the substance of the Father, who hast created all things of nothing.

And because thou wouldest bring againe Man to the pleasure of Paradise, thou camett downe from Heauen into this vale of miserie, and by thy holie conuersation thou hast shewed and trod him the path thereunto: and for ransome of all Man-kinde thou wouldest bee offered to thy Father as a most immaculate Lambe.

Open

Open by thy Holy Spirit my stony and hard heart, that with the eyes of a perfect beleefe I may alwaies behold thee, who art King of Kings. and Lord of Lords.

Giue me wisdome truly to consider of thy death and passion, that thereby I may profit in thee onely, who art as a Booke of charitie for me.

Grant mee that I be vtterlie destitute of all vanities, that now I be not he whom heretofore I haue beene: but doe thou alwaies abide in me, that so linked vnto thee, I neuer swerue or decline from thee.

Send downe (good Lord) thy wisdome from the seate of thy Maiestie, that shée may labour and be with mee, that I may know what is acceptable in thy sight; that my heart and  
sen-

senses may bee \*enlightened, whereby I may vnderstand how to bee a true follower of thy Precepts.

O my Lord and Saviour Iesus Christ, who art most sweete vnto mee, most blissefull wisdom, the Word of the Father, the beginning and ending of all Creatures, cast thine eyes of mercie vpon me I pray thee, for I am but flesh & ashes; and I fully perswade my selfe that it lieth not so much in me, either to will any thing, or to runne, but all power commeth from thee, whose mercie assisteth vs all.

Lord consider, I pray thee, my weake and fraile flesh, and what of my selfe I am not able to performe, by reason of my sinfull flesh, I beseech thee to helpe and assist mee, and graciously

ously to continue such good will as thou hast shewed mee.

O my merciful Lord forsake mee not, ô my Refuge depart not from mee, ô my deliuerer make hast to succour me in thy mercies, and mortifie me to the World.

Saue me from all deceits of mine enemies, that neither life nor death, nor no hap or chance seuer mee from thee, but that my loue continue both now & euer, and bee nothing diminished by death it selfe.

Lord giue me that wisdom that attendeth on thee, and put mee not away from amongst thy children; for I am thy seruant and sonne of thy handmaide: send downe thy wisdom from thy heauenly seate, that shee may be with mee, and labour



labour with mee, for I am thy  
seruant. Therefore (O Lord) re-  
plenish mee with the gifts of  
wisdom and vnderstanding,  
for thou art my succour and  
onely helper in all distresse.

I beseech thee for thy mer-  
cies sake to pardon those finnes  
which I a most vile wretched  
sinner haue committed: keepe  
me from all euill acts, and from  
all dangers; direct my path to a  
good end, whilest I am tossed  
in the waues of this life, and  
grant I may come to the pos-  
session of eternall glorie.

I haue loued wisdom more  
then health or any beauty.

Lord come and teach me the  
way how to attaine to thy  
wisdom. Heare my prayer  
(O God) and let my crie come  
vnto thee.

O LORD who by thy  
wise-

wisdom which is eternall (as thou thy selfe who hast created Man, who before was not; and when he was lost, through thy loue diddest most mercifully redeeme him againe): grant I beseech thee through the inspiration of thy wisdom, that I may loue thee with all my soule; and let me know the way wherein I may walke, for I haue lift vp my heart vnto thee. Deliuert me from mine enemies O Lord, blyss to thee for succour, teach mee to doe thy will, for thou art my God.

Wisdom passeth wickednesse, and spreadeth from coast to coast, who doth strongly & sweetely place all things in order. Let the brightnesse of thy eternall wisdom illuminate mine heart, that it be not dimmed with the darknesse of this World,

World, but that I may come to that Countrey where is perpetuall light. Lord let thy Holy Spirit bring mee to that right light, that leadeth to tread the path of righteousnesse.

Lord bring my soule out of all miserie, and in thy mercie destroy all mine enemies, and them that trouble my soule; for I am thy seruant, and will surely reioice in thy name, and patiently looke for thee.

O Lord, thou art my helpe and refuge, my heart doth reioice in thee, and I doe put my trust in thy holie name.

Giue care to me (O merciful God) and infuse the brightnes of thy wisdom into my mind, that I may receiue thee, and haue fruition of thee, and see the light of thy wisdom; that I may know thee truly, and  
faith

faithfully loue thee. Thou (O Lord) hast sent redemption to thy people; thou hast commanded thy Testament not to bee violated, but kept for euer; thy name is holy and terrible, and ought still to be feared and serued in all reuerence: for the feare of the Lord is the beginning of wisdom; vnderstanding is good to all such as doe exercise it in his feare.

All wisdom commeth from thee, O Lord, who art the brightnes of euermlasting light, the glasse of eternall Maiestie, who art cleere without any spot. O Orient brightnesse of the eternall Light, and Sunne of Iustice, come and lighten me that sit in darkenesse and in the shadow of death. Cast me not away from thy face, and take not from mee thy holy Spirit; restore

restore mee to the gladnesse of thy saluation, strengthen mee with thy Spirit, and lighten mine eyes that I neuer sleepe in death, lest mine enemy at anie time say I haue preuailed against him.

They that persecute me will reioice if I bee moued, but I trust in thy mercie; my heart shall reioice in thy saluation, I will sing vnto thee (O Lord) who hast given mee good things, and I will sing to the name of the Highest, who teacheth sobrietie, righteousness, and vertue, then the which nothing is more commodious in the life of Man.

O glorious King, who art alwaies praised among thy chosen, and yet no man can speake so worthily of thee as thy Maiestie requireth:  
Thou

Thou Lord who art among vs,  
and whose holy name is called  
vpon by vs, forsake vs not, but  
at the extreame day of iudge-  
ment vouchsafe to place me a-  
mong thy chosen seruants;  
mercifully looke vpon my frail-  
tie, and fauourably giue mee a  
taste of thy celestially wisdom;  
that when I haue tasted of the  
maruellous sweetnesse thereof,  
I may despise all worldly va-  
nitie, and continuallie with a  
burning desire cleaue vnto  
thee, who art the cheefest  
goodnesse that may be, who li-  
uest and raignest one G O D,  
World without end. Amen.

*A Prayer for the King.*

O Almighty G O D, King of  
Kings, Lord of Lords,  
which by thy diuine ordinance  
hast

hast appointed temporall Rulers to gouerne thy People according to equitie and Iustice, and to loue among them as a louing Father among naturall Children, to the aduancement of the good, and punishment of the euill. We most humbly beseech thee fauourably to behold *JAMES* thy seruant our most gracious King and Governour, and so breathe into his heart through thy holy Spirit that wisdom that is euer about the Throne of thy Maiestie, whereby hee may be prouoked, moued, and stirred to loue, feare, and serue thee, to seeke thy glory, to banish idolatrie, superstition, and hypocrisie out of this Realme, and vnfeinedly to aduance thy holie and pure Religion among vs his Subjects, to the example  
of

of other forraine Nations. O Lord defend him from his enemies, send him a long and prosperous life among vs; and giue him grace not only in his owne person godlike and iustlie to rule, but also to appoint such Magistrates vnder him, as may bee like affected both towards thy holy Word, and toward the Common-wealth; that we his Subjects living vnder his Dominion in all godlinesse, peace, and wealth, may passe the time of this our short Pilgrimage in thy feare and seruice, to the glory of thy blessed name, which alone is worthy of all honour for euer and euer Amen.

*A de-*



*A deuoute Prayer to our  
L O R D.*

**O** Good & gracious Lord,  
most mercifull and blef-  
fed Father, O sweete Sauour  
Iesus Christ, I wretched sinner  
that am vile earth and ashes,  
doe yeeld thee most humble &  
heartie thanks, for that it hath  
pleased thee of thy maruellous  
humility, patience, and loue to-  
wards man-kinde, to descend  
from the high Throne of Hea-  
uen, to be incarnate by the Ho-  
lie Ghost, and borne of the Vir-  
gin *Marie*, and here to suffer  
trouble & paine for our sakes.

I doe beseech thee for thy  
bitter death and passion deli-  
uer me from all euill, and from  
the euerlasting paines of hell;  
and vouchsafe through thy

X

great

great mercie and goodnesse to  
leade me whither thou diddest  
leade the. Thiese crucified with  
thee. And I beseech thee tho-  
row thy clemencie to vouch-  
safe vnto mee (O Lord God,  
King of Heauen and Earth) the  
ioyes prepared for thy chosen,  
and so direct, sanctifie, and go-  
uerne my heart, my thoughts,  
my words and deeds in thy sa-  
cred Law, by keeping thy  
Commandements, that here &  
euer through thy helpe (O Sa-  
uiour of the World) I may bee  
safe and free, and by thy bitter  
death & passion may be broght  
to the glory of the resurrecti-  
on, & so remaine in euerlasting  
life. Amen.

*A Prayer*

*A Prayer in temptation,*

**O** Mercifull Lord, and Sa-  
uiour Iesus Christ, the  
onely refuge of a desolate and  
afflicted soule: O God thou  
that hast made mee and redee-  
med mee, in whom all things  
are possible vnto me, and with-  
out whom I am able to doe no-  
thing thou seest who I am that  
here prostrate my prayers, and  
poure out my heart vnto thee;  
what I would haue, and what is  
fittest for mee thou knowest.  
My soule is buried in flesh and  
blood, and would be faine dis-  
solved and come vnto thee. I  
am vrged against my will, and  
violently drawne to think that  
which from my heart I detest,  
and to haue in minde the poy-  
son and bane of my soule.

O Lord thou knowest mee,  
for thy hands haue framed me,  
and with flesh and skinne thou  
hast cloathed mee; and loe this  
flesh which thou hast giuen  
me, draweth mee to my ruine,  
and fighteth against the spirit:  
if thou helpest not I am ouer-  
come, if thou forsakest mee, I  
must needes faint; why doest  
thou set mee contrary vnto  
thee, and makest mee greuous  
and a burthen vnto my selfe?

Diddest thou create mee to  
cast me away? Diddest thou re-  
deeme mee to damne me for e-  
uer? It had beene good for mee  
neuer to haue beene borne, if I  
were borne to perish. O my  
most mercifull Father, where is  
thy olde and wonted mercies?  
where is thy gracious sweete-  
nesse and loue towards me be-  
come? how long shall mine e-  
nemie

nemie reioice ouer mee, and humble my life vpon earth, and place me in darkenesse like the dead of the World? What am I Lord that thou settest mee to fight alone against so mightie, subtile, and cruell enemies, that neuer cease to bid mee a perpetuall battaile?

O Lord why doest thou shew thy might against a leafe, that is tossed with euery wind, and persecutest a drie stubble? wilt thou therefore cast away the worke of thy hands? wilt thou banish mee from thy face, and take thy holy Spirit clean from me? Alasse O my good Lord, whither shall I goe from thy face? or whither shall I flie from thy Spirit? or shall I flie from the incensed, but to the appeased? whither from thee as iust, but vnto thee as mercifull? Doe

with mee Lord that which is  
good in thine eies, for thou  
wilt doe all things in righteous  
iudgement; one y Lord I desire  
to remember I am but flesh &  
blood, fraile of my selfe, and  
impotent to resist; shew thy  
selfe a Sauour vnto me, and ei-  
ther take away mine enemies,  
or grant mee grace, that with-  
out wound or fault, by thee  
and with thee I may o-  
uercome them, sweet  
Lord, *Amen.*

**FINIS.**

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FINIS.



